

THE CREDO HOUSE APPROACH TO
MINISTRY AND PASTORAL CARE

A Dissertation
Presented to
the Faculty of the
School of Theology at Claremont

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

by
Joseph R. Frazier
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and approved by its members, has been presented
to and accepted by the Faculty of the School of
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Faculty Committee

For

Alyce, Michael, and Stephen

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ABSTRACT

Purpose: This dissertation, combining historical, theological, and experimental methodology, has investigated the CREDO House approach to ministry. Located in San Diego, California, CREDO House is an experimental ministry conducted within the overall program of the Chaplain Corps, United States Navy. It seeks to offer a program of personal growth, leading to increased self-actualization and the exploration of personal and spiritual values. The CREDO ministry is centered around an intensive seventy-two hour growth-oriented group experience, followed by subsequent activities within the CREDO community.

Procedure: The history of the CREDO experiment has been discussed, from its implementation in November, 1970 through December, 1975 with particular attention given to the purpose and goals of the program. A full investigation of the CREDO seventy-two hour weekend has been conducted, including the discussion of contributing sources such as the Cursillo movement of the Roman Catholic Church, and the small group movements in contemporary psychology. The theological and pastoral care dimensions of the program have been explored, with particular attention given to the issues of alienation, hope, reconciliation, and future. Combined with this historical-theological approach, an empirical investigation was also implemented, using both an experimental group

(N=31) and a control group (N=24) composed of volunteers at the Naval Drug Rehabilitation Center, Miramar, California. Only those persons in the experimental group attended the CREDO weekend. All other treatment received at the Drug Center was similar for both groups. All participants were administered the Personal Orientation Inventory prior to the CREDO weekend, immediately following the weekend, and three weeks following, to determine changes in self-actualization as determined by the scales of this measurement test. The results were scored and statistically evaluated by computer.

Conclusions:

1. The CREDO experiment has proved to be a valuable contribution to the ministry of the Navy Chaplain Corps.
2. The CREDO seventy-two hour weekend experience is a unique blending of growth producing experiences, group process, personal reflection, and spiritual values.
3. The CREDO program represents an effort to expand the religious activities of the Chaplain Corps beyond the more traditional chapel and shipboard approaches to ministry, thus reaching some individuals who would not participate in more structured religious programs.
4. The results of the empirical study conducted show that for the persons in the experimental group, statistically significant change ($p \leq .05$) following the CREDO weekend was reported in eight of the twelve categories

of self-actualization represented by the measurements of the Personal Orientation Inventory. No significant change was reported for the control group. While these changes were not significantly retained at the subsequent three week post-posttest, the loss was felt to be due to causes other than the CREDO experience.

5. It was concluded that the CREDO program represents a viable, unique, and empirically defensible approach to ministry and pastoral care within the Naval Service. Additionally, it appears to be readily adaptable to other settings such as college, and civilian parish situations.

CHAPTER I

INTRODUCTION TO THE DISSERTATION

The chaplain has a unique place in the Naval structure, being widely recognized as a central person to be contacted by individuals seeking assistance with problems requiring religious knowledge and pastoral counseling skills. This "dual role" of pastor and counselor affords the chaplain the opportunity to be concerned for the whole person, and to minister to both spiritual and emotional needs.

This blend of skills has been put to good use in recent years, as chaplains have assisted with Navy programs in the areas of drug abuse, alcoholism, race relations, and programs to more effectively humanize Navy life.¹ Out of these efforts to work with individuals and groups has come the deep belief that at the heart of the current difficulties being experienced by persons in these programs lies an alienation of individuals from each other, and a pervasive

¹Human relations and the effect of human problems on the effectiveness of the Navy have become a matter of concern in recent years. In November 1970, Admiral Elmo Zumwalt, Chief of Naval Operations, initiated a pilot program called the Human Resources Management Program. In March 1971, the Human Relations Project Office (Pers-P) was established. One sub-unit of Pers-P was tasked with programs for race relations, command development, drug-alcohol education, and drug-alcohol rehabilitation. CREDO was one of the experimental programs which was proposed to function within this organizational structure.

lack of trust which keeps persons hidden and separated.² This alienation and mistrust may center on differing viewpoints concerning the use of and values found in drugs and alcohol. It may include inter-racial difficulties found among individuals struggling to maintain their own ethnic and racial culture and yet fit at the same time into the close associations with other races required by shipboard and station life in the Navy. It may be related to the problems of authority inherent in any military system, and the effect such problems have on individuals who have grown up in an American youth culture which is largely in quiet rebellion against authoritarian concepts.

The Navy Chaplains who have formulated the CREDO approach to ministry and pastoral care did so with a full awareness of the presence of alienation and mistrust in the life of many Navy persons. The program was developed to explore this difficulty and to offer a ministry to such persons. Additionally, CREDO has focused on the establishment of a spiritual community, acceptable to the Navy and to CREDO members as well, which affirms the sacredness of each person as that person fits into the order of Creation,

²One such effort of chaplains to work with alienated and distrustful persons was conducted at the Naval Drug Rehabilitation Center, Miramar, California, in the early 1970's. In their work, they found considerable preoccupation on the part of their patients with social alienation, the fragmentation of society, and mistrust. See A. M. Drake and D. Kolb, "The First Year's Experience at Miramar Drug Rehabilitation Center," *All Hands* (March 1973), p. 55.

and as he/she relates to other persons who are equally valued. Such a viewpoint does away with the mere utilization or manipulation of persons, and endorses the development of interaction between sacred beings of worth.

In addition to working with troubled individuals and persons suffering from emotional pain, CREDO is also concerned to offer an opportunity for emotional and spiritual growth. This is attempted through the ongoing ministry which will be investigated in this dissertation.

THE PURPOSE

Statement of the Purpose

The purpose of this study is to conduct an exploratory investigation into the CREDO approach to ministry and pastoral care. CREDO is a chaplain sponsored program within the Navy which is housed and conducted in San Diego, California. It functions as a part of the structure of the Drug Rehabilitation Center, Naval Air Station, Miramar, California, and is endorsed by the Chaplains Division, Bureau of Naval Personnel.

In order to accomplish this study, several goals have been set forth.

The first goal is to trace the history of CREDO from its inception to the present, including an investigation of major influences on its development such as the Cursillo

Movement³ and the intensive group experience.

A second goal is to carefully describe the seventy-two hour transgenerational workshop which is conducted as a part of the experience of becoming a member of the CREDO community, and also the other activities of CREDO House.

A third goal is the investigation of the religious and pastoral care dimensions of the CREDO approach to ministry.

A fourth goal is the accomplishment of the formulation and implementation of an empirical investigation using an experimental group composed of individuals who have attended the CREDO workshop and a control group composed of non-attendees. The Personal Orientation Inventory, a test developed by Dr. Everett L. Shostrom, has been used to measure gains in self-actualization and growth in the CREDO group, as contrasted with the control group. Data related to this test has been gathered and analyzed in order to formulate conclusions with regard to the effectiveness of the CREDO experience.

Value of the Study

This study of the CREDO program is undertaken because

³A method of Christian teaching developed within the Roman Catholic Church to further personal renewal. The movement was officially approved by Pope Paul VI in December, 1963.

of its potential value in providing both a meaningful method of outreach by chaplains and other skilled paraprofessional leaders, and a program which seeks to effectively bring about constructive change and growth in the lives of CREDO participants.

The CREDO approach provides a framework in which participant attitude toward drugs, alcohol, race, social and personal pain, adjustment in the Navy, generational relationships and other pertinent issues can be discussed, evaluated, and shared in a growth-producing community setting, rather than a more didactic one.

Another value of this study is its attempt to measure the growth reflected by CREDO participants from the Navy Drug Rehabilitation Center at Miramar, California, as a result of their involvement with the program, particularly in the areas of self-perception and self-actualization. Such growth will hopefully lead to better interpersonal relationships and increased effectiveness in living.

CREDO has other unique attributes which make it an important subject for study. First, it is organized and directed by Navy Chaplains, and uniquely exists apart and separate from other programs associated with human goals aims within the Naval structure. It is a true experiment in pastoral ministry. Secondly, CREDO is a

strongly theological program, centering on the worth and dignity of each person as a unique creation of God. This concept of the value of the individual is constantly emphasized. Undergirding the entire program are the concepts of the love of God and the redemptive work of Christ. A third attribute of the program is the distinctive growth approach employed through the CREDO workshop and the CREDO concept of community.

In summary, it is the intention of this study to provide Navy Chaplains and other interested pastors with a model for ministry which is innovative, experiential, growth oriented, and which may have a rich potential for broader use within the Naval establishment, as well as adaptation to situations such as the parish or campus.

Limitations of the Study

Five limitations are presented at this point, which bear directly on this study.

1. This dissertation is limited to the study of CREDO, which is a particular program within the Navy Chaplain Corps. Since the purpose of this study is to carefully research the particular significance and contributions of this approach, the writer will not attempt to contrast it or compare it with other approaches to ministry or pastoral care.

2. The persons who participate in the CREDO program are officers and enlisted men or women who are serving on active duty in the United States Navy, Coast Guard, Air Force, or Marine Corps. For the most part they are stationed in the San Diego area of California, at Norton Air Force Base, California, or Marine Corps bases, including those at Camp Pendleton, El Toro, and Twenty-Nine Palms in California, along with personnel from Yuma, Arizona. Additional participants are dependent wives or children of military personnel, and selected civilians. Because of the preponderance of active duty military participants, the results of this study may be construed as representing a particular culture and group. Whether the results would be different with a civilian or college age sample of participants, or from comparable groups in industry, can only be conjecture at this point. However, it is important to indicate the predominantly active duty military background of the participants in this study.

3. The administration of the Personal Orientation Inventory has been limited to volunteers from the Drug Rehabilitation Center at Miramar, California. All of these persons were undergoing rehabilitative treatment for drug abuse, and were assigned to the treatment center. As such, they formed a select research group.

4. This study is descriptive in nature, and

attempts to accomplish those goals described in the statement of purpose. This dissertation is not concerned with the formation of hypotheses or their proof. Therefore, the empirical investigation that has been undertaken is concerned only with descriptive statistics and the evaluation and comparison of pre and post-test scores as a means of measuring the significance of the self-perceived change and growth recorded by the participants tested.

5. This dissertation is not primarily concerned with the investigation of drug or alcohol abuse, although a number of CREDO members have experienced difficulty with these substances. This subject will receive attention throughout the study as applicable, but the central concerns of the study are the pastoral and growth producing aspects of CREDO.

DEFINITIONS OF TERMS

To avoid any confusion arising from the use of terms peculiar to the CREDO ministry and to this study, the following terms are defined here and will carry this meaning throughout the study.

CREDO

The word CREDO stands for an abbreviation of the title, "Chaplain's Relevance to the Emerging Drug Order,"

which was the original title given to the CREDO experiment. In the Latin language, the verb credere translates "to have faith; to believe." Credo, the first person singular present indicative, means "I believe; I have faith." Thus the word also serves as a statement of faith within the CREDO community. Additionally, according to Webster's dictionary, credo means

... a strongly held or frequently affirmed belief or conviction; especially, a system adopted as a guide to action or achievement.⁴

In practice, the word CREDO has come to stand for the program being conducted, as a collective name for the CREDO community, and as a reference to CREDO House, the physical plant located in San Diego, California. Throughout this research, the word CREDO will represent these three aspects of program, community, and location.

Community

As used in this study, the term community will refer to those individuals associated with CREDO who have participated in the workshop and who have chosen to remain involved in the ongoing life of CREDO House, attending meetings, groups, religious services, social affairs, films,

⁴ *Webster's Third New International Dictionary* (Springfield, MA: Merriam, 1968), p. 533.

crafts sessions, and the other ongoing activities which are offered. In a larger sense, all those individuals who have participated in the life of CREDO are a part of "the community." Members of CREDO regard themselves as a family, attempting to deepen mutual bonds of respect and affection for each other, and seeking to become a community of individuals bound together by ties of faith, common concerns, the desire for personal and interpersonal growth, and love.

Workshop

The term workshop refers to the seventy-two hour transgenerational workshop conducted with participants at the beginning of their involvement with CREDO.

Drug Abuse and Alcohol Abuse

For the purpose of this study, the definition for drug abuse given by Fort is thought to be applicable.

Properly used, "drug abuse" refers to the use of a drug, usually chronic excessive use, to an extent that produces definite impairment⁵ of social or vocational adjustment or health.

Clinebell⁶ proposes that alcohol abuse occurs when

⁵Joel Fort, *The Pleasure Seekers* (New York: Grove Press, 1969), p. 8.

⁶Howard J. Clinebell, Jr., *Understanding and Counseling the Alcoholic* (New York: Abingdon Press, 1968), p. 19.

an individual's drinking frequently or continuously interferes with social relations, family role, job, finances, or health. The writer finds this to be a good description of what is meant in this study by his use of the term alcohol abuse, as contrasted with definitions of alcoholism.

RESEARCH METHODOLOGY

This research was conducted in the following manner:

First, meetings were held with the Navy Chaplains who originated CREDO, to allow the writer to record and evaluate their reflections and summary of the life of the organization from its inception through December, 1975. It is felt that this use of primary resource persons provided an invaluable first-person account of the development of this program.

Second, the writer had access to all of the files at CREDO House in San Diego, and was therefore able to present a historical investigation of CREDO, focusing on the origin and early development, the influence of other religious and therapeutic approaches on this type of ministry, and present activities and goals.

Third, an investigation was conducted of those background subjects deemed necessary to aid in the research of this dissertation and to provide information for it. This included the following:

The Cursillo Movement of the Roman Catholic Church.

The development and philosophy of small growth groups.

The concept of community from a theological and pastoral care perspective.

Alienation, hope, reconciliation, and future as themes in the CREDO program and ministry.

The use of contemporary music in small groups. This investigation was especially valuable as a means of understanding and evaluating the philosophy and goals of the CREDO workshop.

Fourth, a sample consisting of fifty-five persons, fifty-two males and three females, was tested by means of the Personal Orientation Inventory. This study consisted of an experimental and control group, composed of volunteer participants selected from the patients in treatment at the Naval Drug Rehabilitation Center, Miramar, California.

Finally the writer of this dissertation is presently a Navy Chaplain on active duty, and frequently travels to San Diego to participate in the life of CREDO. Additionally, he has completed the workshop as a participant, and subsequently has served as a workshop staff member on nine occasions. He is personally acquainted with the current CREDO leaders, and has continuing access to the developmental trends and plans of this organization. This has

allowed for continuing research into the aims and goals of CREDO, as well as an ongoing evaluation of results.

REVIEW OF RELATED LITERATURE

There have been some studies undertaken in this area, which have attempted to investigate the CREDO ministry.

A presentation was authored in March, 1971, by the CREDO Chaplains which was entitled CREDO Program Proposal. This was a composite work by Chaplain Donald B. Harris, CREDO Director, Chaplain O. Ray Fitzgerald, Director of Evaluation, and Chaplain James A. Williams, Director of Training. This was an unpublished work, presented in the form of a proposal to interested parties within the Navy, to outline the goals and aims of CREDO. The writer mentions it here because it does contain the early aims and philosophy of CREDO, thus rendering valuable primary resource material in the area of the CREDO literature.

Two preliminary efforts have been attempted to measure the effectiveness of the program. Both are unpublished papers. The first paper, written by Lieutenant Commander Robert R. Knapp is entitled "Evaluation of the Effects of a Transgenerational Workshop Experience in Communication Among Navy Personnel." In this study, some results from two testing instruments were given, the instruments being the Personal Orientation Inventory and the Comrey Personality Scale. Using a pre- and post-test



approach, changes in CREDO personnel were evaluated in persons who had completed the workshop from three to eight months previously. Means, standard deviations, and tests of significance of difference (t-tests) were measured.

A second paper, written by Edmund D. Thomas, Marjorie H. Royle, and Kent S. Crawford is entitled "Preliminary Evaluation of the CREDO Experience and Changes in Life Style as Reported by Participants." This paper attempted the evaluation of results of the CREDO Then and Now Questionnaire, which was used to measure changes reported by participants who had attended the workshop from three to eight months earlier. Again both descriptive and distributional statistics were developed from responses to the questionnaire. These changes were tested for significance of the difference between means (t-tests). Both of these preliminary investigations showed measureable and significant gains on the part of participants in the testing.

Two handbooks have been printed, entitled simply CREDO, and CREDO: The Second Year. The purpose of these handbooks is to provide basic information about the program.

A doctoral dissertation by Horowitz⁷ examined the

⁷Robert S. Horowitz, "An Investigation of the Relationship Between an Intensive Small Group Experience and Changes in Interpersonal Attitudes, Behavior, and Self-Actualization" (Unpublished Ph.D. dissertation, California School of Professional Psychology, 1975).

relationship between participation in the CREDO program and desired changes in the dimensions of intra- and interpersonal attitudes, values, and behavior. Significant results were achieved within the CREDO group tested.

ORGANIZATION OF THE DISSERTATION

Following this introductory chapter, the remainder of the dissertation will accomplish the following:

Chapter Two consists of an examination of the history of the CREDO experiment from its beginnings to the present. This historical presentation focuses on the original goals and purposes of CREDO and how these have evolved into their present form.

Chapter Three presents a detailed study of the CREDO seventy-two hour workshop, including an investigation of background influences, purpose and goals, and implementation.

Chapter Four presents an investigation of the aspects of pastoral care and theological concern which undergird the CREDO ministry.

Chapter Five presents the research methodology and findings gathered as a part of this study.

General concluding statements about the study are presented in Chapter Six.

CHAPTER II

THE HISTORY OF THE CREDO PROJECT

This chapter offers a presentation of the history of the CREDO project. In this part of the dissertation, attention will be given to the historical background from which CREDO evolved, the initial philosophy, purpose, and goals of CREDO concerning the drug problems faced by the Naval Service, and a survey of the activities of CREDO from its inception to the present.

BACKGROUND DISCUSSION

During the years 1968-1970, the use of drugs and alcohol by military servicemen and women became a matter of increasing concern to those individuals making a study of the subject. There was mounting evidence that the use of drug substances, including heroin, was in increasing practice among military servicemen stationed in Vietnam.¹ Elsewhere, reports became more and more frequent of individuals experiencing drug or alcohol related difficulties. The problem increased in dimension to the extent that it became

¹Samuel Black, Kenneth Owens, and Ronald Wolff, "Patterns of Drug Use: A Study of 5,182 Subjects," *American Journal of Psychiatry*, CXXVII:4 (October 1970), 63-64

the subject of a Senate investigation. In November 1970, a series of hearings was held which were designed to deal in a comprehensive way with drug abuse, alcoholism, and narcotics addiction in the armed services.² This subcommittee had gathered data and presented its report in an attempt to accurately begin to assess and measure the extent of the problem of drug and alcohol³ abuse in the military. The problem was now officially recognized to exist.

In addition to the subcommittee study, an independent and careful investigation had been undertaken in 1970 by an Army medical officer, Colonel Stewart L. Baker, who had discovered serious drug use among certain Army personnel.⁴ He later expanded this investigation, and published an article concerning drug use in the armed forces in general. In his second article, Doctor Baker referred to his earlier work, in which he had stated:

²*Drug and Alcohol Abuse in the Military* (Washington: United States Government Printing Office, 1970), p. 1.

³*Ibid.* The statement of Captain Joseph J. Zuska, Medical Corps, United States Navy, and then Director of the Alcoholism Treatment and Rehabilitation Center, Naval Station, Long Beach, California, contains an interesting early appraisal of alcohol related problems in the Navy. See pp. 879-890.

⁴S. L. Baker, "Drug Abuse in the United States Army," *Bulletin of the New York Academy of Medicine*, XLVII (1971), 541-549.

A year ago I reported a gathering storm, as it were, of data indicative of an epidemic of drug use in the military community Much has been accomplished in developing a national strategy, and the Armed Forces have spearheaded that effort.⁵

The epidemic referred to described the emergence in 1970-71 of large numbers of individuals serving in Vietnam who were involved in drug and alcohol abuse, and for whom treatment and administrative action had to be initiated. The reference to the part played by the Armed Services in developing national strategy had to do with the establishment of treatment programs and centers in the military services. At this time, the Air Force had implemented a drug treatment center at Lackland Air Force Base, Texas, and an alcohol treatment center at Wright-Patterson Air Force Base, Ohio, Eglin Air Force Base, Florida, and an alcohol rehabilitation center at Naval Station, Long Beach, California. The Army had begun to develop comprehensive community based multi-disciplinary units called the Alcohol and Drug Abuse Intervention Councils, whose function was to plan local drug abuse counteroffensives.

During the 1970-71 period, in which initial

⁵S. L. Baker, "Present Status of the Drug Abuse Counteroffensive in the Armed Forces," *Bulletin of the New York Academy of Medicine*, XLVIII (June 1972), 719-732.

efforts were begun to establish bases and methods of treatment, the Senate Subcommittee on Alcoholism and Narcotics also continued its investigation of the problem. Their findings were presented on June 9 and 22, 1971. Again, these findings reflected an increasingly widespread abuse of drugs and alcohol in the military.⁶ A separate study by this same committee, investigating alcoholism among military personnel during the years from 1969 to 1971, was published in November 1971.⁷ This study proposed the possibility that from four to eight percent of the military population could be classified as alcoholic.

In 1973, Dr. Richard S. Wilbur, Assistant Secretary of Defense for Health and Environment, presented the findings of a study of Naval Personnel which concluded that in a sample of 895 Navy officers and enlisted men surveyed for alcohol use, 23 percent of the officers and 39 percent of the enlisted men could be classified as problem drinkers.

⁶*Military Drug Abuse* (Washington: United States Government Printing Office, 1971). For the interested reader, this report contains an excellent statistical study of drug use, including such drug use among the Navy and Marine Corps personnel. This is contained in the Statement by the Honorable Roger T. Kelly, Assistant Secretary for Defense (Manpower and Reserve Affairs) Before the Hughes Subcommittee on Alcoholism and Narcotics. See pp. 110-145.

⁷*Alcoholism Among Military Personnel* (Washington: United States Government Printing Office, 1971), p. 4.

An additional 16 percent of the officers and 22 percent of the enlisted men could be considered heavy or "binge" drinkers. To further stress the seriousness of the findings, an additional 27 percent of the officers and 16 percent of the enlisted men could be classified as drinkers with potential problems related to alcohol.⁸ While this study was based on a small random sample of Naval personnel in various locations, the results were derived from acceptable statistical measurements for validity, and were indicative of the seriousness of the alcohol-related problem in the Navy. Another article published in February 1973 by the same researching organization estimated the number of problem drinkers in the Navy to be around 30,000.⁹

The years from 1969 through 1973 may be considered the crisis years for the Navy in its struggle to implement programs to meet the growing need for drug and alcohol information and treatment. During this time, a massive effort was made to offer current and factual information about the effects of drugs and alcohol throughout the Naval establishment. Drug Education Specialists were educated

⁸"Studies Detail Problem Drinking in Armed Forces," *Alcohol and Health Notes* (September 1973), p. 1.

⁹"Alcoholism Program of Navy is Among the World's Largest," *Alcohol and Health Notes* (February 1973), p. 2.

and trained and then sent throughout fleet and shore installations to present their findings. A number of Counseling and Rehabilitation Effort (CARE) Centers were established to serve as locations where information about drugs and treatment could be obtained, and where assistance could be received. Exemption programs were established to offer the individual involved with drug use a means of obtaining assistance without punishment for voluntarily disclosing his or her problem. In a number of directions, the Navy was moving to fulfill the goals proposed by the Senate subcommittee on Alcoholism and Narcotics in their 1970 investigation:

Our objectives are to determine the dimension and nature of the drug problem in the armed services; to develop suggestions for abating the problem and restoring to useful life human beings who have become addicted; and to consider ways of preventing others from becoming addicted.¹⁰

The brief survey given above serves as a partial background to the introduction to the origin of CREDO, which also had its beginnings in the midst of the years of drug crisis. CREDO was conceived as yet another medium through which alternatives could be offered to persons faced with the strong pressures of the drug counter-culture, and one which could uniquely involve Navy Chaplains. While Chaplains

¹⁰*Drug and Alcohol Abuse in the Military*, p. 1.

had frequently been involved in the counseling and assisting of individuals and groups with drug-related difficulties, and had additionally served as staff in CARE and rehabilitation centers, there was not as yet a program designed to be uniquely for Chaplains, and endorsed by the Chaplain Corps. CREDO was to become such a program, through which it was hoped that Navy Chaplains could become even more involved in their efforts to assist Navy and Marine Corps personnel.

It is appropriate at this point in this historical survey to introduce a second element which figured prominently in the origin of CREDO. This element is the initial work and involvement of its first director, Lieutenant Commander Donald B. Harris, Chaplain Corps, United States Navy.¹¹

In 1968, Chaplain Harris was serving at the United States Coast Guard Recruit Training Center in Alameda, California. This assignment gave him close contact with approximately six hundred young adults at any one time, as they underwent their basic training. Chaplain Harris found a number of them to be bright and articulate spokesmen for the youth culture out of which they had come. In addition he found that among these recruits were a number who were

¹¹Based on personal acquaintance with Chaplain Donald B. Harris, and on taped interviews conducted at CREDO House, San Diego, CA, during the month of June, 1974.

familiar with the drug substances currently in use in the Haight Asbury District and elsewhere in the San Francisco area. Once accepted by these young men as a person in whom confidence could be invested, Chaplain Harris found that they were willing to talk freely to him about the use of drugs and the problems experienced by such involvement.

During his tour at the Recruit Center, Chaplain Harris, with the assistance of the base psychiatrist who was a United States Public Health Physician, also began small group sessions to assist recruits experiencing difficulty in adjusting to Coast Guard service. Out of these sessions came a growing awareness that some of these difficulties were drug related. There were reported cases of "flashbacks" due to LSD ingestion, and other symptoms related to the use of drugs were reported.

In November 1967, Chaplain Harris had conducted a survey to determine drug use by recruits then in their basic training. This original survey was given to all six hundred recruits then assigned, and reflected the admission of some type of drug use by 12 percent of those tested. In May 1968, the survey was conducted again with the current six hundred recruits in training at the time, and these results reflected some type of admitted drug use by 38 percent of those tested. Concerned by this indication of potential increase, Chaplain Harris submitted his preliminary

findings to key personnel, including the Chief of Navy Chaplains. Additionally, he continued to focus his interest on the study of the young adult in the military and their possible involvement with drugs.

Chaplain Harris was also concerned with the problem of discipline and performance by recruits, and was involved in the efforts at rehabilitation which were attempted with personnel undergoing additional training for inadequate performance. It was his belief that a program of re-education based on positive reinforcement would accomplish considerably more to instill feelings of value and self-worth in persons experiencing such difficulties than demeaning or punitive measures. This concept was established on an experimental basis and produced excellent results. The response to individualized attention and a caring attitude frequently aided in the rapid correction of negative attitudes or defeatism, and the recruits involved showed marked improvement in their ability to succeed in the training program. Instead of the recruit feeling he was receiving punishment for inadequate performance, he was encouraged to regard the time as a period of specialized training which could aid him to perform in a superior manner. Spared the trauma of being considered a failure, and given frequent affirmation for whatever improvement was observed, many of these young recruits were able to make rapid improvement and to return

to their regular training schedule. This use of care, affirmation, and positive reinforcement of the worth of each individual were tools which Chaplain Harris found extremely valuable, and which were to be used again later in his work with CREDO.

Out of his daily contacts with young recruits, he also received increasing amounts of information related to drug use and experimentation on the part of individuals entering service in the Coast Guard. At that time, it was commonly believed that most individuals discontinued drug use upon entering the military service, because of the serious punishments leveled at drug offenders. In spite of this, he discovered that some individuals were continuing their use of drug substances while undergoing military training.

Chaplain Harris continued his experimental work, keeping the Chaplain Corps leaders apprised on his initial findings, and strongly recommending that Chaplains be trained to meet the crisis in drug use which he believed to be imminent. Based on his findings, and his own close involvement with this issue, he was ordered to the Pastoral Counseling Residency at Oak Knoll Naval Hospital at Oakland, California from September 1969 through December 1970. During this period of instruction, he centered his studies on drugs and the drug culture, and on methods of treatment for drug abuse. Out of this research there developed the growing

conviction that the drug problem contained a spiritual element, and that treatment required spiritual dimensions. Moving in this direction, the initial steps were devised for a program whose purpose would be the training of Chaplains in methods of counseling and pastoral care for drug users and potential drug users. On November 4, 1970, the Chief of Navy Chaplains assigned Chaplain Harris to the task of devising and implementing a program based on his earlier proposals, and directed him to begin his work under the supervision of Captain Harold F. Menges, District Chaplain, Eleventh Naval District, San Diego, California.¹² This site was chosen because of the large concentration of chaplains assigned to sea and shore duty in the area, as well as the large concentration of Navy and Marine Corps personnel stationed there.

A request was additionally made for two Navy chaplains in the San Diego area to assist in formulating this project. Commander O. Ray Fitzgerald became Director of Evaluation, lending his expertise in the area of testing, clinical pastoral education, and group dynamics. A certified clinical pastoral education supervisor, Chaplain

¹²Letter from Rear Admiral Francis L. Garrett, Chief of Navy Chaplains, United States Navy to Commander, Eleventh Naval District, San Diego, California, dated 4 November 1970, file EN/4 1500 Pers J14-gmr-750, subject, "Drug Abuse Training for Chaplains, plan for."

Fitzgerald was well qualified to assist in the development and implementation of the initial program. Lieutenant Commander James A. Williams joined CREDO as Director of Training, coming to this assignment with skills in group dynamics and the teaching of counseling techniques. Additionally, he had recently completed a year of graduate study in the field of alcoholism and related studies. Also, Chaplain Williams was a former colleague of Chaplain Harris in a project at Oak Knoll Naval Hospital, where both had worked with alcoholics and other persons who were being treated for character disorders.¹³

It was now the task of these three individuals to begin to formulate a program which would enable the chaplains serving with Navy, Marine, and Coast Guard personnel to better relate with and minister to them in the midst of an emerging drug crisis in the military. Their first major tasks were to formulate the philosophy on which CREDO was to be built, and then to articulate its goals and the procedures which would be used to achieve them.

¹³This was a program entitled Project Forty Nine, established in 1966 at Oak Knoll Naval Hospital, Oakland, California. It was a psychiatric unit for the twenty-four hours per day treatment of alcoholic and character disorder patients. It was a clinical pilot project, using self-help and vigorous confrontation techniques in a therapeutic community setting, without hospital staff. For the interested reader, there is an unpublished and undated paper by Lieutenant Commander Mitchell S. Rosenthal, Medical Corps, United States Naval Reserve, entitled, "Research Proposal: Forty-Nine Project. The Experimental Use of Therapeutic Community to Return

INITIAL PHILOSOPHY, GOALS, AND PROCEDURE

CREDO operated from its inception with some suppositions, both with regard to the reasons for drug use and the approach to be utilized in ministering to those persons involved in such use. Based upon their own experiences and the studies they had undertaken of the emerging drug culture, the CREDO Chaplains sought an initial explanation for the increase in drug use by youth in the Navy, Marines, and Coast Guard, and the ramifications of this problem.¹⁴

Philosophy of Drug Use

In the initial proposal for the formulation of the CREDO project, the writers sought to address the root issues which underlaid drug abuse problems. Drug use was viewed as a symptom of deeper issues in the lives of troubled youth, issues which were potentially destructive to the very fabric of society. These suppositions were made:

Character Disorders to Duty." A copy is available in the files at CREDO House, San Diego.

¹⁴This philosophy is found in its entirety in a document entitled *CREDO Program Proposal, Revised Narrative*, dated 1 March 1971. See especially pages 4-7. This proposal was a joint effort by Chaplains Harris, Fitzgerald, and Williams to articulate the early goals of CREDO and to present them to the Chief of Navy Chaplains for approval.

Many young persons appeared to be running away from a society which was faltering. Their present lives contained elements of anger and frustration, as well as vague fears about the future. In addition, these youth were committed to an attitude of inwardness, placing much of their priorities on personal experience. This led to withdrawal and inner reflection, often aided by the use of drugs. Such inward journeys were made in search of truths obscured by the false or misleading external stimuli of the outside world: a world based on power, competition, and deceit. However, this inward focus could lead to a lack of any social norms and a loss of responsibility toward others. Carried to extremes, such a self-centered, anti-institutional, anti-authority stance would lead to a form of self-indulgence and hedonism. The end result could be a life of confusion and chaos.

Many of these drug-involved youth were part of a generation which viewed parents, especially fathers, with suspicion and who regarded persons who claimed authority and who were older with immediate distrust.¹⁵ These youth appeared to have come to young adulthood with confused

¹⁵For an interesting study of this issue, see the article by Henry Nouwen, "Generation Without Fathers," *Commonweal*, XCII:12 (June 12, 1970).

attitudes toward authority and social responsibility. They were not armed with a clear definition of selfhood, or of what manhood or womanhood really encompassed. Nor had attitudes of trust and confidence in adults been instilled.

The CREDO writers went on to state:

. . . . At the risk of being simplistic perhaps the sequence we are witnessing is this: lack of real parent yields lack of experienced love which yields an inadequate family which ultimately provides a spiritual void with its concomitant pain, feeling of alienation, and resultant despair.¹⁶

In the past, the Navy or Marine Corps could, in a sense, fill the role of "surrogate father" by providing norms of authority, discipline, emphasis on maturity, and the offer of stability and advancement within the system. It was the function of the military to "mould men out of boys." In many instances, drug abusers in the military viewed this potential offer with distrust and doubt, not seeing the military as an appealing substitute for their parental needs. They were also distrustful of adult military leaders. Confused, lonely, and filled with vague suspicions, such individuals saw little option except to attempt to stand alone, or to look for approval among their peers.

Within the emerging counterculture in the military, there appeared to be a shifting away from the aspiration to

¹⁶Donald B. Harris, O. Ray Fitzgerald, and James A. Williams, *CREDO Project Design* (San Diego: Eleventh Naval District Printing Office, (1971), p. 6.

enter the adult world or to become responsible to society and its norms. This shift in attitude was laden with implications for the military system, which relies heavily on the desire of its members to accept and assume responsibility, to want to advance in rank and position, and to hold the ambition to succeed as adults in the military structure.¹⁷

Philosophy of Chaplain Involvement

The CREDO proposal did not just address the problem of drug abuse. It also presented a philosophy for the involvement of chaplains:

The Chaplain by virtue of his ordination and his commission is charged with the responsibility of being a spiritual leader within the Navy. This spiritual leadership must take radically new forms. Just as in the days of the sixteenth century in all its convulsiveness, there is now a desperate need for spiritual guides who can help the youth find his personally acceptable path to walk in. The Chaplain and the Church have the potential to ease the bewilderment of the youth's exploration of his inner life, and to offer the young sailor creative ways to communicate with the Source of his own life.¹⁸

¹⁷ An interesting viewpoint is proposed by Kenneth Keniston, who states that a new "stage" of youth may be emerging in the American culture, in which young persons do not aspire to the assumption of adult goals. Since military youth come from the society in general, his view is worth investigation. See his article entitled "Youth: A New Stage of Life," *American Scholar*, XXXIX:4 (Autumn 1970), 631-654.

¹⁸ *CREDO Program Proposal*, p. 8.

This concept of spiritual guidance figured prominently in the original CREDO proposal. The Chaplain was seen as the individual most qualified to help in a search for truth, values, and meaningful alternative life styles, acting as a "religious guide to those particular drug users whose dilemma is essentially concerned with ethical and religious searching."¹⁹ However, in order to truly participate in this proposed program and to achieve such involvement as spiritual leaders, it was necessary for chaplains to offer even more than religious views, counseling skills, or values clarification. Beyond this, it would be necessary for chaplains to explore and offer to share their own inner life. By the articulation of their own inner experience, chaplains could begin to offer themselves as sources of health, growth, and clarification to drug using individuals. The CREDO philosophy proposed that such a deep human encounter was necessary if chaplains were truly to offer a channel through which young drug using individuals could find themselves, clarify their experiences, and discover a setting in which the presence of God might be felt.

In addition to the concept of guidance, the concepts of acceptance, forgiveness, and compassion also figured centrally in the CREDO philosophy. Through the development

¹⁹Harris, Fitzgerald, and Williams, p. 7.

of these attitudes in the medium of personal encounter, it was hoped that each person involved in the CREDO experience would be able to recognize, experience, and share their commonness, their mutual pain and errors, and their mutual worthiness to be loved by each other and by God. As confidence and trust developed, it was hoped that each person, whether officer, civilian, or enlisted, whether drug user or abstainer, whether youth or adult, whether among those who were helping or those who were helped, would be able to grow in their ability to reach out and form a community of caring individuals.

The CREDO philosophy also held that it was possible to offer drug users a framework in which they could begin to experience the possibility of alternative attitudes and life styles which could ultimately aid in the achievement of some reconciliation between themselves and the society from which they believed themselves to be alienated. To this end, cooperation would be necessary between all participants, and the desire for change in the direction of growth would be a requisite. Spiritually, the CREDO program would provide a setting wherein opportunity would be provided to offer the participants an opportunity to experience the reconciling love of God. This concept of the validity and applicability of reconciling love was held to be essential to the success of the CREDO project. Otherwise, it was

feared, failure would occur.

. . . . If the participants believe that there is no possibility of reconciliation, then there is no theoretical base for the approach. Should the drug user feel that it is not possible to live within the society and therefore becomes bent on self-destruction or destruction of the system there is no basis on which the Navy can try to respond to his needs. However, if we can accept as fundamental the concept that through God's love people can unite as brothers, and be members of the one Body, then there is a theological basis for hope and reason to develop a program such as CREDO.²⁰

Within this ministry of reconciliation, it would be necessary to emphasize the sacredness of each individual, and his/her fundamental value, despite accompanying failures and imperfections. It would also be necessary to encourage a greater acceptance of one's self and of others, allowing individuals to be true to themselves and to accept their own intrinsic worth. Only as persons learned to love themselves could they achieve gains in personal health, and learn to love others.

There was yet another premise within the budding CREDO philosophy. The CREDO chaplains believed that if a setting could be provided where generally accepted value systems could be evaluated as seen through the eyes of youth in the drug culture, while at the same time the value systems of the youth drug culture could be evaluated as they were seen within the context of historically

²⁰Ibid., p. 3.

accepted ethical and religious standards, a synthesis would begin to evolve from previously polarized viewpoints. Within this merging, chaplains and other Navy men and women could begin to respond to their own needs and those of their drug-involved associates. Issues could begin to be clarified, and dialogue could take place between persons no longer separated by barriers of doubt or disbelief. It was proposed that this kind of setting, involving individuals in a program which encouraged self-exploration, affirmed feelings of self-worth, and which was facilitated by accepting and caring human beings could result in a decline in the need for drugs by participants involved in such drug use.

Finally, the initial CREDO philosophy held three views which were aphoristic:

1. To tell a person in pain to stop alleviating his pain through drugs, and offer no alternative is a classic example of insensitivity.
2. As a person's feeling of worth grows, his pain lessens and his drug use declines.
3. The introduction of a spiritual dimension helps a person recognize his worth.

Having set forth their philosophy concerning drug users and their motivation, and their philosophy concerning chaplain involvement, the CREDO chaplains now undertook the task of delineating what their initial goals would be.

Initial Goals for the Project

In order to actualize the philosophical proposals set forth, the initiators of the CREDO project were now tasked with the actual implementation of their goals. One matter of primary concern was the training of Chaplains to function specifically as advisers and counselors, and to serve as effective bridges between members of the counter-culture and members of the established Navy, Marine, and Coast Guard structures.

The CREDO project initially sought to make a didactic and experiential training ground available to Chaplains, in order that they might become more knowledgeable counselors to and interpreters of the emerging drug culture in the military. Through participation and training, the Chaplain involved with drug users could serve as an agent of spiritual and mental health for those persons whose loss of a feeling of health and wholeness had brought them into conflict with self and others, and into difficulties which reduced their effectiveness within the military. Additionally, the Chaplains in training would have opportunity to relate to officers, civilians, and enlisted personnel who, while not abusing drugs, were to be involved in the CREDO program as a means of becoming agents of help in their own place of service. Thus, Chaplains would have opportunity to relate to and be involved with both drug users

and those persons seeking to better assist them as counselors, lay helpers, and military leaders.

The chaplains who wished to participate were to receive particular training. Initially, they would experience a seventy-two hour intensive weekend workshop where they would live and interact with other participants, both drug abusers and non-drug abusers. This would allow for intense interaction between small groups of attendees, including interaction between chaplain and chaplain, chaplain and enlisted, and chaplain with other officers and civilians. Out of this it was hoped that there would emerge deeply meaningful one-to-one relationships leading toward the lessening of barriers and the beginning of reconciliation between formerly separated and non-trusting persons. In this process, chaplains would accomplish a dual task of learning to relate and be accepted for themselves, rather than their clergy role or image, and of learning to translate their religious belief into real practice as they sought to be agents of reconciliation and caring.

The initial goal of CREDO was to have two hundred area chaplains participate in the weekend workshops by July 1972. Those participating would have received a great deal of information related to current drug practice and also an attitudinal exposure to the confronting issues being raised by youth in the drug culture in the

military. Out of this exposure to the CREDO program, it was anticipated that chaplains would gain appreciably in their competence in relating on a day-to-day counseling and pastoral basis with individuals using drug substances. It was further projected that of the two hundred chaplains exposed to CREDO, thirty-two would be involved in the projected extensive supervised training in counseling and drug-related difficulties. This training could include twenty-four supervised hours of counseling, undertaken with persons coming to CREDO House for assistance. These chaplains would become more skilled as resource persons, not only for CREDO, but their own commands and duty stations as well.

A second goal was the accomplishment of a functional program to take place at CREDO House. This program, following the initial seventy-two hour workshop, was planned to function in two major areas, the Nuclear Growth Community, and the Informational Resource Community.

The Nuclear Growth Community. This activity was seen as the center of the proposed CREDO House activities. This was true for several reasons:

1. The growth community was designed as an immediate follow-up for those persons undergoing the seventy-two hour weekend workshop who wanted further involvement and personal growth in the exploration of their own attitude toward drugs, the military, life, values, and religion.

2. The follow-up groups would allow chaplains in training an intense, longer-term exposure to young persons involved in the drug culture, and opportunity for a deepened awareness of their beliefs and life-style.

3. It would allow persons inundated by the drug culture to function in a setting designed to allow the exploration of different views and value-oriented alternatives, and to relate openly and honestly with persons living different life-styles than their own.

4. The growth community would serve as a center from which volunteer help for the ongoing programs of CREDO could be realized. Chaplains seeking further knowledge and involvement would best be placed in such groups, as well as service persons desirous of self awareness, growth, and service to the community.

5. The growth community would also serve as a medium through which individuals who had not yet been on a weekend could be invited into an initial exposure to the House and its programs.

6. The growth community would serve as a focus of commitment and loyalty to the House, inasmuch as members would be expected to commit themselves to two group sessions per week of two hours' duration each, during which ties to the values of CREDO and to other community members would be fostered. One group session would be devoted to self-examination by participants, based on their own interpersonal

and intra-personal experiences. A second session would involve participation in a self-expression group. This might include creative writing, music, art, crafts, meditation, or religious study. Whatever the group's choice, the activity would be designed to enhance feelings of value and worth in each member.

7. Members of the community were expected to have some general identification with the drug culture, either through personal involvement or personal interest and a sincere desire to assist. The current drug user would be welcome, but actual present use of drug substances was not a requisite.

8. CREDO House and the members of its community would not serve as a medium for medical or psychological rehabilitation, but would focus clearly on the question of human needs and values.

9. The community would remain small, not only because of staff and budget limitations, but also to insure close relationships. New persons would enter as vacancies occurred.

The Informational Resource Community. -- This community would function for the drug-involved individual. CREDO would serve as a place where military personnel experiencing drug-related difficulties could seek information or guidance in a non-threatening setting. It would be

staffed by members of the Nuclear Community, including chaplains, and would operate on the principle of privileged communication or amnesty. It would also provide services in several areas:

1. A self-service drug information library, containing current and factual information on drugs, their use and effects. This library would allow the individual seeking to expand his/her drug knowledge to pursue such study in private, asking for assistance only if desired.

2. Resource volunteers who would be available to assist seekers with information on drugs, and who could also be available as peers for personal interaction.

3. Chaplain trainees would be available to offer pastoral counseling. This would allow the performance of a service to persons desiring help, and would allow the chaplain to gain experience in a supervised setting.

In addition to the two hundred chaplains undergoing the CREDO experience, with thirty-two undertaking the more extensive supervised training, it was anticipated that an additional two hundred adults other than chaplains would undergo the same program, with thirty-two of this contingent also receiving supervised training similar to that received by chaplains. These persons would bring their own particular skills and interests to the program, becoming valuable non-chaplain resources. From these Navy, Marine, and Coast Guard

personnel who would have participated in the CREDO workshop, there was a strong possibility that many would become motivated toward deeper self-examination and involvement. Thus, given the limitations of staff and budget, it would still be possible to offer the CREDO program to four hundred persons in the first full year of operation. As budget and staff increased, it would be possible to enlarge the programs and activities even further.

While the weekend workshop, growth community, and informational resource center were the more visible goals of CREDO, the writer's research discovered that there were additional, but less obvious ones as well:

1. CREDO proposed a new and unique model of ministry through which clergy and lay workers could become involved in meaningful relationships with persons who would not likely respond to a more traditional church-related program. It offered the added advantage of freeing clergy, lay-helper, and drug-user alike from being restricted to preconceived roles, images, or models of performance. The concern of CREDO was to focus on the value of each person, apart from present achievement or performance.

2. CREDO proposed to provide a setting and atmosphere wherein naval leaders could gain a much clearer personal awareness of the individuality of the persons serving in their command, and a much more accurate under-

standing of the complexity of their personal and corporate human needs.

3. CREDO offered the possibility of becoming a truly supportive community of individuals who would be able to achieve gains in healthy emotional, religious, and interpersonal growth.

4. Through the CREDO program and its emphasis on reducing racial, cultural, and age barriers, an atmosphere for true cross-generational communication, trust, and understanding was believed possible.

5. CREDO could assist individuals in the initiation of constructive investigation of such contemporary human problems as anxiety, drug/alcohol use, dehumanization, racial conflict, depression, and human pain, offering alternatives other than isolation and drug consumption as potential means of alleviating personal difficulties.

6. CREDO could provide a physical and emotional setting for research into new ways of fostering responsible personal and spiritual growth.

7. CREDO would provide a place where military personnel could assemble for personal enrichment and community involvement, leading to an increased sense of self-esteem and belonging.

8. CREDO could become a center for consultation service to military commands requesting professional

assistance for people-related programs.

A third initial goal was the location of a physical plant in San Diego to house the CREDO activities, and a retreat center nearby to house the weekend workshops. An old military firehouse located on Harbor Drive in downtown San Diego was allocated to CREDO through the Commander, Eleventh Naval District, and renovated for staff offices, group rooms, and a crafts area. Contact was made with Raintree Ranch, a Y.M.C.A. sponsored camp in Julian, California, to house the workshops. Both of these locations were to become permanent.

The Credo program was now ready for its actual implementation, having now been recognized, funded, physically located, and organized as to purpose and goals. What remained now was the actual implementation of the initial weekend workshop at Raintree Ranch. This was accomplished on April 15-18, 1971, with twenty participants. A second workshop was held on May 13-16, 1971, with thirty-six participants. As had been planned, these two workshops sought to bring together a cross-section of the naval community. They included eighteen chaplains, eight other officers including a Marine colonel, three ensigns, and two WAVE officers, two corporals, two chief petty officers and twenty-six other enlisted men and women. Of this group, nineteen were involved in current drug use and were invaluable resources, as each person there sought to understand the root

causes of his/her own difficulties and how they could begin to restore communication with each other as one alternate to the isolation brought about through drug use. Members of these two groups who wished to remain active and involved beyond their initial experience of the weekend workshop would form the ongoing CREDO community.

The dream of the CREDO chaplains now took on form and substance. The initial workshops had proven to be successful, and interest in the CREDO project by the Chaplains Division and the Human Goals Branch of the Bureau of Naval Personnel was assured. Rear Admiral Charles F. Rauch, Jr. of the Bureau offered his personal support and financial assistance for the ongoing program. Personnel were made available for duty at CREDO, in addition to the chaplains already assigned. An initial budget, sufficient to ensure operation, was finalized. Renovation and repair of CREDO facilities was continued. Most important, an ongoing ministry to fleet and shore personnel was begun, as the doors of CREDO House opened.

In the process of implementing the original goals and philosophy of the program, several changes were made soon after the first two weekend workshops. One change concerned the plans to train chaplains. The first two workshops had included eighteen chaplains and thirty-six other participants. A careful and candid evaluation of

the results of such a ratio of chaplain to non-chaplain participants resulted in the general agreement between both groups that a more relaxed and sharing atmosphere would be possible with fewer chaplains at one time. Within the framework of seventy-two hours, it was felt that the general unfamiliarity with chaplains of the non-clergy community could be better overcome with two or three chaplains in attendance at each workshop, rather than seven or eight. Also, lowering the number of chaplain attendees would increase the availability of quotas to the general population. This outreach to a broader community would result in more exposure for the program, as participants returned to their own ship or shore commands. The wisdom of this change was proven effective in the workshops which were to follow.

A second major change was proposed, which concerned chaplain training. Originally, it was anticipated that a number of chaplains would receive intensive supervised training in counseling related to drug problems. A new proposal was initiated which suggested that lay persons be trained, rather than chaplains. These reasons were given:

1. The increased awareness of a drug problem in the military rapidly led to the establishment of local command programs of drug education and counseling. Chaplains assigned to these commands were immediately requested to serve locally. This involvement, while necessary and

appropriate, meant fewer chaplains would be available for the time required by the proposed CREDO program of more intense and supervised participation.

2. The creation of a lay ministry of CREDO volunteers would accomplish several things: it would fill the vacancies originally intended for chaplains, have a cohesive effect within the community, and would produce a core of committed individuals who could serve as additional volunteer staff.

3. Such lay persons would, on many occasions, have the advantage of peer relationships with those seeking help. Such closeness in age, rank, and military experiences was proving to be of definite advantage in the early counseling attempts conducted at CREDO House.

4. Because of the immediate demands placed on them by their own commands, it became apparent by June 1971 that the original goal of involving two hundred chaplains by July 1972 was no longer feasible. Thus a plan was adopted to continue to encourage chaplain participation on a continuing basis, but to discontinue the original training plans in favor of training lay counselors. Interested chaplains would also be eligible for training on a volunteer basis.

A third change was proposed. Persons were coming to the CREDO chaplains with personal difficulties which were not related to drugs or alcohol. Among these were marriage

and divorce problems, difficulties in communication with others, and problems related to work. These persons also wished to attend the CREDO workshop and then become involved in the life of the community. The CREDO chaplains decided to respond to these requests for assistance. All persons seeking involvement with CREDO were welcomed at the House, and in the open groups which were forming.

The CREDO program now settled into functional operation as planned. The months of June, July, and August 1971 were spent in finalizing initial plans, equipping the House and organizing the facilities, initially procuring and training the first staff members, beginning the presentation of the program to local commands, and refining the presentation of the weekend workshop. In the midst of these activities, the third and fourth workshops were conducted on June 17-20 and July 15-18. The fifth workshop took place on September 16-19. From then until the present, workshops have been continuously offered each month, and CREDO house has remained in continuous operation.

A word needs to be said about the ongoing leadership of CREDO. The leadership has changed, although the basic goals have remained constant. In July 1974, Chaplain Edward L. Hughes relieved Chaplain Donald B. Harris as the Director. Chaplain O. Ray Fitzgerald had already left CREDO by this time for duty aboard the aircraft carrier U.S.S. RANGER.

Chaplain James A. Williams had been retired from active service due to medical disability. In the summer of 1974, Chaplain Milton E. Merritt served on the staff for a period of three months while awaiting transfer for duty in Japan. Chaplain Joseph R. Frazier, a Navy Doctoral Student at the School of Theology in Claremont, California, was given additional duty orders in June 1974 to assist with the CREDO program. In December 1974, Chaplain Vincent W. Carroll was ordered to duty at CREDO to serve as the Assistant Director.

SURVEY OF CREDO ACTIVITIES

The program now settled into functional operation as planned. From its inception to the present, the focus has remained centered upon the intensive weekend workshop experience, followed by the opportunity to merge into the life of the larger CREDO community. A total of ninety-three workshops have been conducted from April 1971 through December 1975, with an average attendance of thirty participants and six CREDO staff workers.

Sixty-seven chaplains have become involved in the life of CREDO, through attendance and participation in workshops. Many of these chaplains have remained involved in the life of the house, and have been active in endorsing the program and recommending participants.

An ongoing ministry of counseling has been offered, consisting of assistance to individuals, couples and

families.

CREDO has also continued to offer a specialized and supervised training program leading to the acquisition of increased counseling skills. This program, based on the format presented by Truax and Carkhuff²¹ has resulted in an ongoing volunteer staff of helpers to facilitate workshops and house activities, and has proved to be an effective augmentation to the limited chaplain staff. In addition to training in counseling, members of the staff have attended drug and alcohol seminars in the San Diego area, seeking to remain updated in their knowledge of the etiology and treatment of drug-related difficulties.

Various groups have been initiated and have continued to function. As a means of continuing relationships and interactions developed through the weekend workshop, participants are encouraged to meet weekly for five follow-up sessions which are conducted at the House. These sessions are sharing and growth oriented in nature. An ongoing open group is conducted weekly, in which any interested person can participate. Both couples and singles groups are conducted as interest indicates. Closed groups of from eight to ten weeks in duration are held for individuals who have contracted to undergo an intensive group

²¹Charles B. Truax and Robert R. Carkhuff, *Toward Effective Counseling and Psychotherapy* (Chicago: Aldine, 1967).

experience aimed at growth and awareness. An alcohol awareness group has proved highly successful in uncovering previously undisclosed drinking difficulties experienced by some participants. A woman's group is offered as requested to explore feminine issues of interest. Special interest groups have been presented, among which is a group on "Man, God, and Faith," which seeks to explore both eastern and western mystical traditions. This group, begun in 1972, has functioned regularly since. From time to time, guest speakers and lecturers are brought to CREDO to present special series. As an example, two seminars were presented in 1974 by Dr. Alan Jones, professor of theology at General Episcopal Seminary of New York. The first seminar was entitled "Manhood, Womanhood, and Sexuality." The second was entitled "Spirituality and Prayer Life." Both were well received.

A religious program has been implemented, consisting of prayer and communion services, special services on Holy Days, programs and seminars of a religious nature, weddings, baptisms, and funerals. CREDO religious services have reached a number of individuals who would not wish to participate in more structured forms of worship or religion.

Beginning in the fall of 1971 and continuing to the present, a quality film is presented each Friday evening for the CREDO community. Among those shown have been "The Cardinal," "La Strada," "Foolish Wives," "The Heart Is A Lonely Hunter," "Summer Wishes, Winter Dreams," "Oklahoma Crude,"

and others. These films are discussed briefly afterward by the viewers and a CREDO leader, with the discussion centered around the human condition, and the similarities between the situations in the film and those current situations experienced in the lives of the CREDO members themselves.

Family-centered activities such as pot-luck suppers are offered, which serve the dual function of being rich areas for fellowship, while at the same time offering another means of sharing, and education in relating together. Single service persons are welcomed at these gatherings, and attend regularly. These activities have been helpful in bringing lonely and isolated people into the beginning of community with each other and with the CREDO family.

A strong program of crafts has been placed into weekly operation, including leather work, photography, candle making, and pottery. Led by skilled volunteers, these groups have proven valuable in allowing less articulate persons to express themselves in non-verbal ways. This has led to the instilling of feelings of increased self-esteem and self-worth in those who have come to feel more creative and useful through becoming skilled in such crafts.

A numerical breakdown of CREDO workshop participants from 1 April 1971 through 31 December 1975 reveals the

following figures:

Officers	627
Chief Petty Officers or Equivalent Marine rank	256
Other enlisted personnel	1765
Military dependents	187
Civilians or Federal Service Personnel	<u>136</u>
	2971
Male personnel	2563
Female personnel	<u>408</u>
	2971

THE FUTURE OF CREDO

A Word must be said in closing about the future of CREDO. It lies open in several directions. As the community grows, so does the opportunity to channel and utilize the talents and dedication of those members who wish to serve and to help others. The fruits of such efforts are beginning to materialize.

In addition to CREDO House in San Diego, a second CREDO, more properly called ESPERANZA, now exists in Rota, Spain. Under the direction of Chaplain Donald B. Harris, the first CREDO Director, it flourishes as a continuation of the work founded here. CREDO workshops are now conducted in Sasebo, Japan under the leadership of Chaplain Milton E.

Merritt, another former CREDO Chaplain, as a part of his ministry there. Richard Parker, a former serviceman who became deeply involved in the life of CREDO, and who resides now in New Zealand, has been asked by the School of Education at the University of Wellington to conduct a CREDO type of interpersonal workshop for students there. There is a real possibility for additional future implementation of experimental ministry such as CREDO at other major Navy population centers in the United States and overseas.

Spiritually, the future of CREDO is bright. Both at San Diego and at Rota, Spain, plans are developing to have intensive spiritual workshops for those persons within both communities who have a desire for Christian growth. In San Diego, the first of a series of theological seminars for chaplains was held in December 1975. Immediate future plans include three day seminar/retreats for chaplains, based on the CREDO weekend model. These will attempt to implement new learning in the areas of theology and pastoral care, as well as to deepen spiritual and interpersonal growth among fellow chaplains.

The issues of drugs, race, social unrest, and war are not as prominent now in the lives of new persons coming to CREDO as they were in the lives of CREDO members in the early days of the program. However, the issues of alienation, displacement, loneliness, and spiritual hunger remain constant.

These latter issues thus become even more central concerns of pastoral care. Future plans for the CREDO seventy-two hour weekend, and for group activities and seminars, include the expansion of pastoral care efforts and a broader theological understanding of these social and interpersonal issues.

CREDO will continue, first and foremost, to be a ministry of persons to persons. As long as the program continues to function, the central concern must remain that it be a ministry of hope to the alienated, a ministry of acceptance to the unaccepted, and a ministry of reconciliation to the unreconciled.

SUMMARY

This chapter has presented an investigation into the historical aspect of the CREDO project, which is a specialized ministry conducted by Navy Chaplains in the San Diego, California, area. An investigation is conducted into the background of escalating drug involvement by members of the military, which led to a demand for programs of drug education and treatment. The formulation and implementation of the CREDO program is discussed, including the initial philosophy, goals, and procedures toward actualization. This is followed by a discussion of the implementation of the program, and a survey of CREDO activities

from April 1971 through December 1975. In closing, an overview of the future of CREDO is presented.

CHAPTER III

THE CREDO SEVENTY-TWO HOUR WORKSHOP

The seventy-two hour workshop functions as the central core of the CREDO approach to ministry and pastoral care. It serves as the heart of the CREDO program, and functions as the hub around which all other activities at CREDO House are conducted.

Chapter Three presents a detailed investigation of this weekend workshop. Attention is first given to the background influence of the intensive group experience, and to the influence of the intensive small group on the process of self-actualization. Attention is also given to the history and implementation of the Cursillo Movement of the Roman Catholic Church. Both of these movements have been valuable resources from which CREDO has drawn in the formulation of its own program. Following this investigation, the CREDO workshop itself will be presented in detail.

THE HISTORICAL DEVELOPMENT OF THE
GROUP MOVEMENT

The CREDO weekend is not a form of group psychotherapy or encounter group therapy¹ although it employs

¹ A more structured and therapy-oriented form of group dynamics, as discussed fully in Carl Rogers, *On Encounter Groups* (New York: Harper & Row, 1970).

some of the tools of group process. Nor is it a marathon form of group dynamics,² although this particular form of group relationships has also contributed to the CREDO approach. Because these processes have played a large part in the formulation of the particular methodology used by CREDO, a brief review is presented of the group movement, and a definition of the marathon, sensitivity, and growth group model is given.

Gottschalk and Davidson³ trace the background history of the group movement to several related sources. In the 1920's, the study of natural groups in society was undertaken by social scientists who were concerned with finding new means for the solution of social problems in America. At the same time, work was being done in the mental health field in the area of group discussion methods. By 1930, methods of group psychotherapy had been implemented by pioneers like Louis Wender, Paul Schilder,

²For an excellent discussion of marathon groups, see Frederick H. Stoller, "Marathon Groups: Toward a Conceptual Model," in Lawrence N. Soloman and Betty Berzon (eds.) *New Perspectives On Encounter Groups* (San Francisco: Jossey-Bass, 1972), Chapter 9. Also, Louis A. Gottschalk and Robert S. Davidson, "Sensitivity Groups, Encounter Groups, Training Groups, Marathon Groups, and the Laboratory Movement," in Harold I. Kaplan and Benjamin J. Sadock (eds.) *Comprehensive Group Psychotherapy* (Baltimore: Williams and Wilkins, 1971), pp. 422-459.

³Gottschalk and Davidson, *Comprehensive Group Psychotherapy*, pp. 422 ff.

and J. L. Moreno.⁴ Additionally, research was done in the treatment of groups of psychiatric patients during the war years 1940-45 at centers such as Northfield, England. This center was a training ground for group theorists and group practioners, out of which came new theories and developments.⁵

The small group, or intensive group movement, traces its origin to a workshop conducted at New Britain Teachers College, New Britain, Connecticut, in 1946.⁶ At that meeting, the beginning concepts of the training laboratory were developed by three men: Leland Bradford, Ronald Leppett, and Kenneth Benne. These men were well educated in psychology, had experience in community educational projects, and were involved in national study projects of major social problems which dealt with human relations. During this workshop, the study of group process, group encounter, group confrontation, and group feedback began to come into clear focus. These activities seemed to bring about a significant learning process. In 1947, a workshop was held

⁴For an excellent brief history of group psychotherapy see E. James Anthony, "The History of Group Psychotherapy," in Kaplan and Sadock, pp. 4-31.

⁵Ibid., pp. 19ff.

⁶R. T. Golembiewski and A. Blumberg (eds.) *Sensitivity Training and the Laboratory Approach* (Itasca, IL: Peacock, 1970), p. 4.

in Bethel, Maine, which was staffed by members of the New Britain workshop. Here the basic ideas of the laboratory movement were developed and enlarged. Each summer from 1949 to 1955, similar workshops were conducted at Bethel, during which a variety of experiments were conducted in an attempt to refine the group method. During these summer workshops, mornings were spent in training groups (T-groups), which were relatively unstructured small groups of people who concerned themselves with the study of their own immediate interactions. These group members found that they could achieve highly meaningful insights into themselves and others through non-defensive participation in the group, and through the confrontation and feedback techniques under development in the workshop. Gibb summarizes the basic content of such a group:

. . . The definitive nature of this method is that the group spends a large share of its energies focused upon the here and now - the feelings and perceptions generated by the group and the processes of group formation - rather⁷ than upon the cognitive content of the discussion.

Since 1955, the T-group process has steadily gained prestige as a therapeutic method of change for normal persons. Influenced by the increased interest in humanistic psychology, the T-group has produced many variants, such as marathon groups, sensitivity groups, encounter groups, growth

⁷Jack R. Gibb, "Meaning of the Small Group Experience," in Solomon and Berzon, p. 2.

groups, and others.

The process employed in the CREDO approach could justifiably be considered a "variant" of the basic T-group. Additionally, the CREDO workshop draws from the marathon, sensitivity, and growth group models. A brief appraisal of each of these approaches is presented here, to further clarify the background from which the CREDO model has evolved.

The Marathon Group

The original writings on the marathon approach to group dynamics are by Bach⁸ and Stoller.⁹ Basically, it is a group process which can occur as a variation in an on-going group, an alternate experience in a person's program of growth, or a one-time endeavor.

Marathons have a basic goal. This has been described by Stoller as the attempt

. . . to achieve a unique situation in which some aspect of the group member's particular life style becomes manifest, both to himself and to others, within an emotional matrix powerful enough to permit movement;

⁸G. R. Bach, "The Marathon Group: Intensive practice of Intimate Interaction." *Psychological Reports*, XVIII (1966), 995-1002.

⁹F. H. Stoller, "Marathon Group Therapy," in G.M. Gazda (ed.) *Innovations to Group Psychotherapy* (Springfield, IL: Thomas, 1968), pp. 42-95.

important segments of the individual's feelings, behavior, or perceptions or all three will be appreciably different following the experience.¹⁰

The marathon experience is usually conducted over a weekend period, from Friday evening through Sunday afternoon. The group can be held in any adequate setting, although a home or vacation setting is preferable. Marathons vary in format, some running continuously for eighteen to twenty-four hours, and others allowing participants to sleep each evening. Stoller states:

. . . From my standpoint, the most preferable schedule starts Friday evening, allowing a few hours sleep each night and ending at a prearranged time Sunday afternoon. Continuity is not disturbed by such sleep breaks; much continues within the lapse for sleep, and the whole experience remains a unitary one rather than a series of connected experiences.¹¹

Marathons may be divided into three basic segments: an initial phase of stiffness and emphasis on external circumstances, a shift to sharing one's self rather than simply story-telling, and thirdly, a movement toward spontaneous expressions and a building of trust and intimacy.

Sensitivity Groups

According to Spotnitz,¹² sensitivity groups are

¹⁰Stoller, "Marathon Groups," p. 173.

¹¹Ibid., p. 174.

¹²Hyman Spotnitz, "Comparison of Different Types of Group Psychotherapy," in Kaplan and Sadock, p. 97.

generally short-term, time-limited experiences, concentrated into a week or two, with the participants meeting several hours a day in a specialized setting. Sometimes the group begins during a weekend in a special setting and then continues in a series of meetings conducted in the participant's own community.

These groups are flexible in nature, and basically are concerned with the study of conscious and preconscious behavior of the group members, and the way the members function interpersonally. For the most part, sensitivity groups are not concerned with psychotherapy, but rather with the possibility of personal growth and achievement of positive, supportive, and creative emotional experiences in group members, which will aid in their being more effective in their life work and activities.

Gottschalk and Pattison¹³ see the goals of sensitivity training programs as the heightening of interpersonal coping skills, the sharpening of interpersonal perceptions, and the imbuing of life experience with authenticity and greater self-awareness. Hampden-Turner¹⁴

¹³Louis A. Gottschalk and E. M. Pattison, "Psychiatric perspectives on T-groups and the Laboratory Movement: An Overview," *American Journal of Psychiatry*, XX (1969), 823-840.

¹⁴C. M. Hampden-Turner, "An Existential Learning Theory and the Integration of T-Group Research," in Golembiewski and Blumberg, pp. 41-57.

lists three contributions of the T-Group, which are:

1. The T-Group can improve an individual's quality of cognition, including his sensitivity to the needs of himself and others, his depth of understanding, and his capacity to develop alternative ways of gaining satisfaction.
2. The T-Group can help a person clarify his identity.
3. The T-Group can help a person increase his self-esteem, his acceptance of self and others.

Growth Groups

Another type of group process which has emerged out of the small group movement of the 1950's and 1960's is the growth group. Unlike groups which are oriented toward the healing of mental illnesses, the growth group is concerned with helping individuals draw from the strengths of their own healthy personalities, using this strength to set goals and work toward their achievement. This growth perspective is a central concern, leading persons toward enlivenment, more successful relationships with others, and the discovery of increased capabilities.

Growth groups differ from sensitivity groups in that they focus not only on personal and interpersonal gains, but also on specific areas such as marriage, liberation, youth, singles, and agencies such as schools and churches.

Clinebell¹⁵ lists the following characteristics for groups which center on growth: (1) a dominant (though not exclusive) purpose in the personal growth of participants - emotionally, interpersonally, intellectually, and spiritually. (2) A growth-facilitating style of leadership is used - first by the designated leader and gradually by the entire group so that the group itself becomes an instrument of growth. (3) The growth orientation is the guiding perspective; the emphasis is more on unused potentials, here-and-now effectiveness in living, and future goals - than on past failures, problems, and pathology. (4) The group is composed of relatively functional people. (5) The group is small enough to allow group trust and depth relationships to develop. (6) There is a two-way movement from personal feelings to relevant content, i.e., it blends group counseling and person-centered education. (7) Applying learning from group experiences to relationships outside the group is encouraged as an essential part of personal growth. (8) The group encourages constructive changes in both attitudes and feelings on the one hand, and behavior and relationships on the other.

This growth model moves persons toward the exploration of their strengths, and the setting of goals which

¹⁵Howard J. Clinebell, Jr., *The People Dynamic* (New York: Harper & Row, 1972), pp. 3-7.

can be worked for. It allows for intellectual input, such as brief studies or discussions, to initiate interaction. The content of this study is then dealt with on a personal level in terms of the feelings and needs of the group.

Unlike therapy groups, the growth group may set tasks, as well as growth goals. Such tasks are valuable in themselves, but are also used as an opportunity for growth.

Clinebell states that a good growth group

. . . aims at a balanced emphasis on the three interdependent dimensions of human development - inreach, outreach, and upreach. Inreach refers to growth in awareness - coming alive to oneself. The walls between us are extensions of the walls within us. Inreach means relating responsibly and responsively to oneself - taking one's own feelings and needs seriously. Outreach means relating responsibly and responsively to others. It involves developing a life style of "generativity" - psychoanalyst Erik Erikson's apt term for generating life in the ongoing stream of society - living in terms of the growth needs of the family of man. Upreach refers to growth of a stronger, more trustful connection with the vertical dimension - with the Source of all life and growth.¹⁶

He goes on to state that the goal of the growth-oriented group is to provide a caring and confronting interpersonal environment

. . . in which persons can become more aware, relating, authentic, loving, enjoying, spontaneous, creating, risking,¹⁷ present, coping, and connected with the Source.

¹⁶Ibid., p. 5.

¹⁷Ibid., pp. 6-7.

The central purpose of the growth-oriented group is to assist each member to learn more about him/herself and to increasingly enlarge their own rich potential for change and development.

THE INFLUENCE OF THE INTENSIVE SMALL GROUP ON THE PROCESS OF SELF-ACTUALIZATION

One of the primary purposes of the CREDO workshop is to provide a setting in which growth may occur in the participants, leading to an increased use of their capabilities and potential. This possibility is taken seriously, and is based on Maslow's belief that

. . .it is reasonable to assume in practically every human being . . . that there is an active will toward health, an impulse towards growth, or towards the actualization of human potentialities.¹⁸

While CREDO is not an outgrowth of any particular psychological school, it does reflect some of the beliefs about man which appear in Abraham Maslow's holistic-dynamic theory.¹⁹

¹⁸Abraham H. Maslow, "Neurosis as a Failure of Personal Growth," *Humanitas*, III (1967), 153-170.

¹⁹An excellent short review of this theory is found in Calvin S. Hall and Gardner Lindzey, *Theories of Personality* (New York: Wiley, 1970), pp. 325-329. Those interested in a fuller study see Abraham H. Maslow, *Toward A Psychology of Being* (New York: Van Nostrand, 1968) and Abraham H. Maslow, *Motivation and Personality* (New York: Harper & Row, 1954).

1. Man has an essential nature of his own, and he has needs, capacities, and tendencies which are genetically based. These needs are good rather than evil.

2. Full healthy development consists in actualizing this inner nature, fulfilling this potential, and developing into maturity, growing from within rather than being shaped from without.

3. Man has a desire for self-fulfillment, to become actualized in what he potentially is. He desires to become everything he is capable of becoming.

4. As personality unfolds through maturation in a benign environment and by active efforts on the person's part to realize his nature, the creative powers of man manifest themselves ever more clearly.

The CREDO workshop seeks to be a "benign environment" in which growth toward increased self-actualization can occur. Additionally, the characteristics of self-actualizing people proposed by Maslow²⁰ are sought for the participants. Among these are the ability to see life more clearly, to be decisive, to discern right from wrong, to judge others correctly, to see reality clearly, to have better self-understanding, to be accepting of others, to be spontaneous, to live in the present, and to have respect for one's self and others.

²⁰Frank Goble, *The Third Force* (New York: Pocket Books, 1970), pp. 24-36.

The value of such an undertaking is well documented in the literature which discusses the effects of the intensive small group experience on the self-actualizing tendencies of persons. Foulds,^{21, 22} Guinan and Foulds,²³ Kimball and Gelso,²⁴ and Treppa and Fricke²⁵ all report significant increases in self-actualization following an intensive group experience.

There have been other studies also, which have sought to show the effects of the intensive group experience as they relate to self-actualization attributes. Holloman and Hendrick²⁶ found a lessened tendency toward polarized judgments and increased open-mindedness with regard to others.

²¹M. L. Foulds, "Effects of a personal growth group on a measure of self-actualization," *Journal of Humanistic Psychology*, X (1970), 33-38.

²²M. L. Foulds, "Measured Changes in Self-actualization as a result of a growth group experience," *Psychotherapy: Theory, Research, and Practice*, VIII:4 (1971), 338-341.

²³J. G. Guinan and M. L. Foulds, "Marathon Group: Facilitator of personal growth?" *Journal of Consulting Psychology*, XVII:2 (1970), 145-149.

²⁴Ronald Kimball and Charles J. Gelso, "Self-actualization in a marathon growth group: do the strong get stronger?" *Journal of Consulting Psychology*, XXI:1 (1974), 38-42.

²⁵Jerry A. Treppa and Lawrence Fricke, "Effects of a marathon group experience," *Journal of Counseling Psychology*, XIX:5 (1972), 466-467.

²⁶C. R. Holloman and H. W. Hendrick, "Effect of sensitivity training on tolerance for dissonance," *Journal of Applied Behavioral Science*, VIII:2 (1972), 174-187.

A study by Lieberman, Yalom, and Miles²⁷ indicated that group participants demonstrated increased self-esteem, more growth oriented values, increased value of anger as an expression, and greater readiness of the use of humor and understanding in problem solving. In one of his studies, Meador²⁸ concluded that group members showed a significant movement toward greater flexibility and expressiveness, were more aware of occurring feelings, and risked deeper relationships on a feeling basis.

Although there are some studies which show no change toward self-actualization in participants, such as the Counseling Staff Study at the University of Massachusetts,²⁹ the majority of the literature investigated does report that increases in self-actualization do occur in those persons reporting on their participation in intensive small groups.

In summary, the CREDO group process draws from the sources presented above. Like the marathon group approach, the CREDO process seeks to provide an intense weekend

²⁷M. A. Lieberman, I. D. Yalom, and M. B. Miles, *Encounter Groups* (New York: Basic Books, 1973).

²⁸B. B. Meador, "Individual process in a basic encounter group," *Journal of Counseling Psychology*, XVIII (1971), 70-76.

²⁹Counseling Center Staff, Counseling Center, University of Massachusetts, "Effects of three types of sensitivity groups on changes in measures of self-actualization," *Journal of Counseling Psychology*, XIX:3 (1972), 253-254.

experience in which aspects of the group member's life style may become apparent both to him/herself and to others. Like the sensitivity group, the CREDO process is not concerned with psychotherapy, but with the way group members function interpersonally, gain in sensitivity to self and others, learn to establish their own identity more clearly, increase their self-esteem and their acceptance of themselves and others, increase their understanding, and aid in the development of ways to achieve positive and supportive growth experiences. The CREDO group process is also closely allied with the growth group model, in that it seeks to bring out the potential emotional, intellectual, and spiritual growth which persons may possess; focuses on here-and-now effectiveness in living; encourages leadership from within the group itself; blends group process and education through discussions, and encourages the application of what is learned by participants to their future experiences outside of the CREDO weekend.

This brief overview gives the reader a background through which he/she may more clearly understand the sources of the CREDO intensive group process and the influence of the principles of self-actualization in human behavior. Turning from this subject, attention is now focused on a second source of influence, which is the Cursillo Movement.

THE INFLUENCE OF THE CURSILLO MOVEMENT

The CREDO workshop draws much of its design and spiritual emphasis from the Cursillo Movement of the Roman Catholic Church. The Cursillo,³⁰ or "little course," is a spiritual retreat offered to persons who sincerely desire to deepen their Christian commitment. It is also a movement, through which it is hoped that mature apostolic leadership will come which will change the world and work in a sustained way to Christianize every area of life.

In this section, a brief history of the movement will be presented. This will be followed by a description of the three phases of the Cursillo: the Precursillo, the Cursillo itself, and the Postcursillo.

A Brief History of the Cursillo Movement

The Cursillo Movement was begun in Majorca, Spain, at the end of the 1940's, by a group of progressive Catholics who were involved in the problems of the Church in the twentieth century.

One of the early leaders was Juan Hervas, who

³⁰There are three books available which are particularly helpful for an understanding of the Cursillo Movement. Stephen B. Clark and Ralph C. Martin (eds.), *The Cursillo Method* (Dallas: National Ultreya, 1974); *Fundamental Ideas of the Cursillo Movement* (Dallas: National Ultreya, 1974); and Juan Hervas, *Leader's Manual for Cursillos in Christianity* (Dallas: National Ultreya Publications, 1964).

became the Bishop of Majorca in 1943. For years, Bishop Hervas had struggled with the problem of the communication of the church with the modern world. In an effort to meet this problem, he acted in his capacity as Bishop to begin a pastoral plan to renew the life of the Church in his diocese. It was his desire to make use of the best and most modern means available.

Bishop Hervas gave high priority to the development of lay leadership among the young people in the diocese. He made a careful selection of priests and laymen, and tasked them with the study of determining the best way to bring the young people of Majorca to a living Christianity. This study group formed the first leader's school of the Cursillo movement. Thus the first part of the movement was this effort to develop leaders.

These early leaders were individuals who were deeply dedicated to Christ. They were also individuals who were determined to use the best tools the modern world had to offer. Meeting weekly at a Mass offered by Bishop Hervas, they deepened their understanding of religion and the holy life. They studied together to deepen their understanding of Christianity and to investigate what human life should be. They read the Gospels, the teachings of the modern Popes, and writings of contemporary theologians such as DeLubac, Rabnar, and Congar. They made use of the disciplines of sociology and psychology in an effort to

understand what modern man was like and what his needs were. They studied the life situation in Majorca. Through a process of experimentation, they re-examined and refined their efforts, always seeking to improve them.

The first group of Cursillo leaders then went through a process of development. They began with a problem and they searched to find solutions for it. They had a restlessness and determination to find a way of bringing men to Christ.³¹

These early leaders sought basically to find the answers to several pressing questions. What is the actual state of Christianity in the modern world? What should it be? Can it be this today? They determined that the actual state of Christianity in the modern world was one of deterioration. Christianity was decreasing, and so was its effect on the areas of everyday life. In their investigation of life in America, this pungent observation was made:

Let's not pretend. With "In God We Trust" written on our coins, it is easy to think Christ has replaced Caesar as the God of this world. Sunday morning Church services are, after all, a venerable American institution. But American life is not Christian. Most Americans are as de-Christianized as most Spaniards, perhaps more so. One could live most of one's life without ever hearing an associate mention Christ. Few corporation executives would ever think of referring to the Bible as a guideline for their work. Fewer still would think of praying with anyone else at the office. The Church in the United States is facing a serious problem.³²

In their effort to find what Christianity should do, the leaders searched in the Scriptures and investigated the

³¹Clark and Martin, p. 27. ³²Ibid., pp. 29-30.

concepts of primitive Christianity. They made these observations:

1. Early Christianity was alive with vitality and a sense of dedication.
2. The external life of the Church was characterized by a sense of unity and by love.
3. The Church was a visible sign before the world of a new life.
4. This new life had produced persons who became members of a committed apostolate.
5. The primitive church achieved a radical, personal, and social transformation which rapidly spread a concept of new life in Christ.

The Cursillo leaders deeply believed that these concepts were still true, and that new life was still possible for modern man, through Christ and the Church.

The Christian message says that new life came into the world with Christ. And the early Church was a testimony to this fact. In the life of the early Church new life was visible. Men were attracted by it, by the life they could see and by the preaching of the message which they heard from enthusiastic believers. And through the³³ early Church, they too found a new life in Christ.

A third searching question was raised by the Cursillo founders. Can Christianity be this today? They were practical men, who knew that historically both the world

³³Ibid., p. 31.

and the Church were changed. Still, their dream was to see Christianity alive again with the same fervor it had known in its beginning. They firmly believed this was possible because the power of God remains eternally the same, and also because they believed the world was ready for a return to a deeper and more profound Christianity.

The attitude which the founders had was conditioned by living through the turmoil after World War II. But is what they saw any less true today? Since then, even more efficient means of destruction have been developed. It is even clearer today that the world could disintegrate in a matter of hours. And in recent wars, it has become obvious that men are ready to use even the most brutal measures on other men, sometimes for the most ephemeral of gains. Disaffection with modern society is widespread. Many take for granted that revolution in much of the world is inevitable. Our cities are burning with riots. Our colleges are filled with dissatisfaction, with protests and riots, with students turning to drugs, Eastern religions, and even Spiritualism. It is not hard for us to recreate the same feeling the founders had. Men want something, are eager for something. The promise of a utopia in this world has not been fulfilled.³⁴

Out of their research and experimentation, the Cursillo founders developed a concept which they called the structuring of Christian life.³⁵ They had come to believe

³⁴Ibid., pp. 33-34.

³⁵This term comes from the Spanish term vertebrando Cristiandad, which literally means "giving a backbone to Christian life." Other acceptable translations are "structuring Christianity," or "structuring Christian community."

that the individual work of saving souls and the work of organizations in the Church were not enough. What was needed were communities of Christians who were apostolic, dedicated, and desirous of bringing men to God. This "community" was to be made of individuals who would penetrate into every situation of life, and not just the Church. The life of the Body of Christ, or the Christian life, was meant to be lived everywhere. These individuals would become the "backbone" of a new and vibrant faith, and the Cursillo itself would become the instrument for this growth.

The founders of the Cursillo Movement, then, saw the Cursillo as a means of "building a backbone" for Christian life, throughout the world. They saw themselves as providing men for the Church who could function as vertebrae in their environment, men around whom Christian life could form and become dynamic.³⁶

Basically, the leaders presented four ideas which underlaid the concept of structuring:

1. Men are formed by their environments. What they are is determined by the persons with whom they associate.
2. If life is to be truly human or truly Christian, a living union with God in Christ must be the foundation of everything else.
3. There are usually key men in each environment,

³⁶Clark and Martin, pp. 43-44.

who set its tone and direction. If they were to become strong apostles, they could have a profound effect on their environment.

4. It is not enough to change a person. That person also needs a community wherein he/she may find support and guidance.

What then is structuring Christian life? To structure Christian life is to find men in each environment of society who can be the vertebrae in that environment. It is to help them find a living union with Christ so that in Christ and with Christ they can transform the environments they are part of. It is to link them together with others who have the same ideal so that they can support and strengthen and guide one another. It is to give them the understanding and direction they need so they can begin to form Christian life in every environment, so that the body of Christ begins to grow in each area. It is this growth of the body of Christ which will begin to provide the basis that will make fruitful all the other apostolic efforts of the Church, the individual work of bringing men to Christ and the efforts of the specific organizations to deal with specific problems.³⁷

The Cursillo leaders also believed certain steps were necessary in achieving their goal of structuring:

1. Persons must be found to be the "vertebrae" of their environment, and to become Christian vertebrae; part of the body of Christ.

2. These central persons must be helped to find a truly Christian ideal, that is, to be fully committed to serve Christ above all things.

³⁷Ibid., p. 45.

3. Once this ideal is accepted, such persons must find the work God has for them.

4. These persons needed to be linked together in such a way that they truly function together as apostles. This link would be a means of contact whereby they could share each other's work more effectively in their own situations.

The Cursillo leaders saw these as things to be done if they were to have real Christian leaders, who could have a profound effect on the world. Additionally, they realized that they would need a method to bring this about. This method would be the Cursillo itself.

As it has evolved, the Cursillo has become a three-day instrument of renewal within the Church. Its central aim is to closely concentrate on the Person and teachings of Christ. Those who attend are given an opportunity to understand basic Christian truths, with the hope that this will deepen their desire to serve the Church.

The Cursillo is not just a religious retreat. It is a unique, once-offered experience of dedication by a person to a life in Christ. Candidates for this experience are chosen who have demonstrated the potential of becoming vertebrae for either an existing or a potential community. The entrance of these selected individuals into the community takes place by three steps, which are the Precursillo, the Cursillo itself, and the Postcursillo.

The Precursillo

The period of time spent in acquainting a potential cursillista with the Movement is called the Precursillo. During this time, persons are approached who have demonstrated a sense of maturity and responsibility, and who evidence potential to become leaders. They must be concerned about the social condition of the times, evidence a desire to join the community, and be in a position to receive the Sacraments or be able to potentially become able to receive them. These persons are then prepared to experience the three days of the Cursillo by an individual sponsor or by persons in the religious community. It is necessary that a community be available for the new cursillista, so that when he/she returns he/she can find an atmosphere in which he/she can live a Christian life style.

The candidates must also meet certain requirements in themselves:³⁸

1. The candidates must desire to grow in perfection as persons and as Christians.
2. They must have an attitude of listening, of friendship, and a disposition to be changed - to be converted.
3. The candidates must understand clearly that

³⁸*Fundamental Ideas of the Cursillo Movement*,
p. 103.

they are not going to attend a mere theoretical course, but that the three-day Cursillo is about life, about persons, about the Church, about a concrete, visible, and experiential community.

4. An eagerness for redemption and the hope of finding it, and of meeting their Savior during the Cursillo must be awakened in them.

5. The ability to recognize and interpret the signs of the times, which is a necessary attitude to be on pilgrimage with the Church in the world, must also be awakened.

Once prepared in his/her own self, and also having been sponsored and prepared by the community, the cursillista moves from the Precursillo experience to his/her own Cursillo.

The Cursillo

The length of the Cursillo is three days, from Thursday evening through Sunday afternoon.

Thursday evening. This evening begins with the arrival and welcome of the cursillistas. After they have been welcomed and settled in, an Introduction is given by the Rector, in which he seeks to awaken interest in the Cursillo and to encourage the participants to take it seriously and reverently. This first acquaintance with the Cursillo is called the Preliminary Meeting. It calls all

present to piety, study, and action. Immediately following his introduction, the participants are invited to enter into the Spiritual Retreat, and a chapel service is begun. During this service, two meditations are offered. The first, "Know Yourself," has the intent of aiding the cursillista to look at his/her inner life and examine it closely. The second meditation, "The Prodigal Son," is offered to help the cursillista feel the need for forgiveness and the desire to confess his/her need for Christ. Following these meditations, the Stations of the Cross may be offered. Hymns and prayers are offered and the cursillistas are then requested to retire in silence throughout the night, in order to look reflectively into themselves.

Friday. Friday of the Cursillo is called the Day of Faith. It is a day of meditation and teaching. The third meditation is entitled "The Three Glances of Christ," and discusses attitudes of His followers. Talks³⁹ are presented, entitled Ideal, Grace, Laymen (Laywomen) in the Church, Faith, and Piety. These are essentially a

³⁹ The English word "talk" does not fully give the meaning for the Spanish word "rollo." During the Cursillo, these rollos are held daily as a part of the experience. However, these are not just talks, but uniquely styled presentations which are anecdotal, experiential, and given in a colloquial and often delightfully humorous manner which includes jokes and witty sayings.

preaching of the essence of the gospel - the "good news" of salvation and discipleship to those who believe and have faith. The day consists of these activities: discussions and responses, free periods, and in the evening a communal Celebration of Reconciliation. Following this, individual confession is offered. During these Friday activities, the cursillistas begin to become more open with one another, to the "good news" of the Gospel, to repentance, and to deepened belief. The day is a call to conversion, to faith, and to reconciliation.

Saturday. Saturday of the Cursillo is called the Day of Love. It too is a day of teaching, beginning with a meditation on intimacy with Christ. Theologically, the emphasis for this day is centered around the love God shows us in the sending of His Son. Other talks are offered on Study, Sacraments, Call to Apostolic Action, Obstacles to the Life of Grace, and Qualities of the Leader. Additionally, other activities are offered such as free time, chapel, and informal relationships.

The aim of the Saturday activities is to aid the cursillistas to focus their own lives on service to Christ and the Church. To this end, much theological emphasis is given to Christology and to Sacramental Piety. The individual is made deeply aware of his/her incorporation into the Church, of the need for prayer, and of his/her need

to feel concern for all brothers and sisters in the Mystical Body of the Church.⁴⁰

Sunday. Sunday of the Cursillo is called the Day of Hope. It essentially aids the cursillista to explore ways in which he/she may take the learnings of the Cursillo back into their everyday life. Beginning with a meditation entitled "Christ's Message to the Cursillista," the day continues with talks on the Christian Community in Action, Life in Grace, Christianity in Action, Total Security and the Cursillista Beyond the Cursillo. The day ends with the Clausura, which is a closing ceremony in which the new cursillistas are met by former cursillistas, and testimonies are shared as to what the Movement has meant and means to each. The Clausura presents living examples of endurance, as new members see and hear from others who are still deeply involved in the life of the Church. Also, the Clausura begins to instill a community spirit in the hearts and minds of the new members of the community.

The Postcursillo

The Precursillo and the three-day Cursillo are meant to function as steps leading to the Postcursillo. By definition,

⁴⁰Hervas, p. 118.

The Postcursillo is the communitarian means (Groups, Ultreyas, etc.) designed to increase and assist the conversion and Christian living initiated in the Cursillo so that the individual and group restlessness aroused in the three days ultimately leaven with the Gospel spirit the ecclesial and human community, and temporal structures in general.⁴¹

The purpose of the Postcursillo is to insure that the effectiveness of the Cursillo is not lost. In order to aid this, the new cursillistas are immediately involved in a community which will help them continue to be motivated to live a committed life. This community will help them continue to live in a spirit of Christian conversion and increase their awareness that they are to be workers for Christ in their own environments.

To this end, the primary purpose of the Postcursillo is to renew, accelerate, and perfect the conversion of those who have experienced the three-day Cursillo. This process never ends, but rather continues to build and grow as the community progresses. Also, the new members are now helped to find places of service and growth, as well as being encouraged to continue to deepen their own piety.

Group Reunions are held as part of the Postcursillo activities. Far more than mere social gatherings, these are meetings of small groups of cursillistas who are friends and Christians, who come together to deepen their relation-

⁴¹*Fundamental Ideas of the Cursillo Movement*, p. 105.

ships. The reunion may be defined as:

. . . Friendship carried out on the supernatural level, and making it the occasion and permanent channel of graces. It helps to create a sanctifying situation which enables the authentic, continuous and progressive living of what is fundamental for being Christian and results in even more of the dynamic leavening of environments with the Christian spirit.⁴²

The central purpose of such reunions is to enrich and continue the Christian community, and to find encouragement for the attainment by each person of his/her human and Christian potential. In this way, the group continues to grow in love, holiness, and unity.

Along with these reunions, Ultreyas⁴³ are held weekly for the purpose of helping a high percentage of the cursillistas persevere in their desire to live the Christian life; to give a continuous and systematic guidance to the new cursillistas, far beyond what was accomplished in the three days; to foster an atmosphere of unity; and to preserve and deepen a climate of fervor and apostolic zeal. These ultreyas usually last one hour, with the first half devoted to doctrinal and formative work.

⁴²Ibid., p. 116.

⁴³Ultreya is a Spanish word which means "keep on going," or "upward." See Clark and Martin, p. 118. For a full discussion of the Ultreya, see Hervas.

This consists of a fifteen-minute doctrinal lesson by a priest, a ten-minute talk by a layman, and a five-minute evaluation or personal impression, given by two listeners, dealing with the theme just presented by the layman. Following this, the priest closes the service with his comments on the layman's presentation, and with prayers.

Through these gatherings, strong bonds of mutuality, devotion, and loyalty are deepened, as well as lasting ties of friendship, mutual concern, and esteem among members.

THE CREDO SEVENTY-TWO HOUR WORKSHOP

In this section, a presentation will be offered of the CREDO seventy-two hour workshop experience. Prior to the investigation of the workshop itself, the purpose and goals of the workshop are stated, and a summary is given of pre-workshop procedures. The workshop itself will then be presented, followed by an explanation of post-workshop procedures.

Purpose

As it has taken shape and evolved, the purpose of the workshop has become an effort to present a three-day growth experience, modeled after the Cursillo, and aimed at offering attendees the possibility of personal reflection, interpersonal relationships, and an opportunity for an

intense investigation of their personal, moral, racial, and spiritual values.

Goals

From its inception, the CREDO leaders have consistently refrained from setting psychotherapeutic goals for the workshop. It is not group therapy. Stated simply, the goal of any given workshop is the placing of from twenty to thirty persons in an atmosphere of warmth, trust, and confidentiality, in order for a community to be developed, leading optimally to longer-term relationships, deepening growth, heightened self-awareness, the development of personal values and self-worth, and the desire to serve as a growth model and catalyst of reconciliation in one's everyday setting. Nothing more nor less profound than this aim is sought.

A second goal of the workshop is to provide

. . . an initial exposure to some of the emotional and spiritual dimensions of the anxiety of the youth culture and the close kinship of this to the problems articulated by the older leadership. The totality of the exposure is assured and fostered by the mixed group of people likely to be a part of any workshop: officer, enlisted; young, old; dooper, straight; male, female; Navy, Marine; married, single; Black, White, Yellow, Red.⁴⁴

From this transgenerational and inter-racial approach, persons in various stages⁴⁵ of their life development can have

⁴⁴ CREDO (San Diego: United States Navy Printing Office, 1971), p. 14.

⁴⁵ An excellent study of life stages is presented in Erik Erikson, *Identity, Youth and Crisis* (New York: Norton,

rich opportunities to avail themselves to one another. Youth can relate to adults other than parents or military seniors, singles can relate to married persons, individuals seeking a life vocation can share with persons who have already made that choice, persons involved with drug substance abuse can relate to and compare value systems with non-abusers. Adult and youth can learn from each other, and can teach each other as well.⁴⁶

A third goal is to expose participants to the words and music of selected contemporary artists, in the hope that they will begin to listen to and absorb the statements of anguish, alienation, pain, love, hope, and resolution which this music conveys. Just as the Cursillo uses the timely insertion of rollos, or lectures presented by theologians, the CREDO model makes use of musical selections which are timely statements by such spokespersons as John Lennon, Janice Joplin, Bob Dylan, Joan Baez and Jim Croce, through which they articulate their beliefs about the human condition. Through listening to the music and sharing its effect, each person is encouraged to make contact with his/her own feelings. These poignant songs are vehicles through which the potential community member

1968), especially chapter three. Also, his *Identity and the Life Cycle*, (New York: International Universities Press, 1959).

⁴⁶Two studies on the issue of relationships between generations are Margaret Mead, *Culture and Commitment* (New York: Natural History Press, 1970), and Allen J. Moore, *The Young Adult Generation* (New York: Abingdon Press, 1969).

may recall in his/her own existence the presence of personal pain, despair, personal and racial rejection, loneliness, purposelessness, love, trust, acceptance, hope, and reconciliation.

This use of music works well in a time-limited setting such as the CREDO weekend. In group situations such as this, where the use of interpretation or other verbal insight-facilitating procedures may prove lengthy or unproductive, it has been found that

. . . playing a phonograph record of a singer has had a powerful catalytic effect in helping to release emotional expression.⁴⁷

Other writers also may be cited in support of the use of music during the CREDO experience. Gaston⁴⁸ sees musical activity as a source of social cohesion; a means whereby people can come together. Group music can produce a sense of belonging, which is one of the central aims of the CREDO weekend. Assagioli⁴⁹ believes that there are kinds of music, both instrumental and vocal, which can arouse the will and incite persons to action. Alvin⁵⁰ feels that music

⁴⁷Charles Winick and Herbert Holt, "Uses of Music in Group Psychotherapy," *Group Psychotherapy* XIV (1960), 76-86.

⁴⁸E. Thayer Gaston (ed.) *Music in Therapy* (New York: Macmillan, 1968), p. 24.

⁴⁹Robert Assagioli, *Psychosynthesis* (New York: Viking Press, 1965), p. 247.

⁵⁰Juliette Alvin, *Music Therapy* (New York: Humanities Press, 1966), p. 96.

can exert a singular effect upon a group, acting as a "powerful integrating force to any function it accompanies."

The CREDO approach seeks to use music as just such a powerful integrating force, leading to a sense of closeness and cohesion in the community, and to an opportunity for participants to share individually and collectively what the words and music of the artists have meant to them. This sharing creates an atmosphere in which individuals may begin to express themselves and to risk with each other an increased level of openness, honesty, awareness, and deepening trust. As this occurs, confidences and convictions of a deeper nature may begin to emerge.

The CREDO workshop has a fourth goal. Like the Cursillo, this weekend also seeks to be far more than just a three-day retreat. It too has a broader purpose. These three days are meant to offer a beginning for the participants, from which there can evolve ever deepening ties of commitment to the CREDO community, and effective relationships with others in the larger world.

CREDO is a movement made up of persons. It is men and women seeking personal and spiritual growth together, through the formation of a community. CREDO is not just any group of people, but rather a group pledged to move in a certain direction. Influenced by the aims and ideals of the workshop, their direction is movement toward inward change in themselves, and outward change in the Navy, Coast

Guard, and Marine Corps in the area of interpersonal relationships. For those persons who seek to deepen the spiritual dimensions of their life, there is also the possibility of an upward change as well, as their relationship with God deepens.

Having surveyed the purpose and goals of the CREDO workshop, a presentation is now given of the pre-workshop procedures.

Pre-workshop procedures

Following the pattern of the precursillo, which acquaints interested candidates with the Cursillo movement, the CREDO leaders also employ specific methods to acquaint prospective workshop attendees:

1. Presentations are made by CREDO Chaplains to many of the Navy, Marine, and Coast Guard Commands in the San Diego area. This presentation consists of an informal talk, including a series of photographic slides, depicting the philosophy and goals of the CREDO program, explaining the workshop, and presenting the ongoing activities of the CREDO House. During this presentation, time is allotted for questions and answers. In a process similar to that employed by Cursillo leaders for outlining the type of person who may attend a cursillo, the CREDO Chaplains are also careful to stress the type of person for whom the CREDO program is geared. In essence,

- a. He/she must be an individual who sincerely volunteers to participate in the seventy-two hour experience.
- b. He/she should evidence the potential to want to look sincerely and carefully at his/her personal life, and interpersonal relationships with others.
- c. He/she should be interested in the exploration of his/her own problems and value systems, and those of others.
- d. He/she should be open to a transgenerational experience, involving relationships with differing age and/or rank groups, ethnic backgrounds, and attitudinal differences.
- e. He/she should evidence the desire to potentially participate as an agent of change - a catalyst to help promote the increase of understanding by persons in the military structure.
- f. Attendees should clearly understand that the workshop is not a theoretical course, but a three-day experience about life, persons, faith, and community-building relationships.
- g. Attendees should have the ability to be sensitive to, recognize, and be able to interpret the signs of the times. This is seen as a very necessary attitude on the part of those agents concerned with personal and social change.

- h. He/she will hopefully be persons concerned with the humanization of the military establishment through the increase of effective and concerned treatment of its members by each other.

2. Persons are acquainted with the possibility of the weekend workshop through activities at CREDO House, such as religious services, ongoing discussion groups, movies, family dinners, special groups, and crafts activities. Through contact with CREDO persons at these functions, information about the workshop is received. From this input, individuals may become interested and request attendance.

3. Individuals who have experienced the workshop and benefited from it may choose to "sponsor" an acquaintance, and introduce them to CREDO House, its staff, and its activities. Usually this comes about through one person's knowledge of another person's wishes and needs. This represents caring and concern; both prerequisite qualities of the CREDO venture.

4. Participation in the CREDO weekend is offered to selected persons undergoing treatment at Naval Drug Center, Miramar, California, who have evidenced to their treatment personnel the traits considered necessary to appreciate and gain from the CREDO program.

5. On an individual basis, referrals are accepted from Chaplains, Medical personnel, and Supervisory personnel

such as Commanding Officers, other commissioned officers, and petty officers who feel that an individual in their command could benefit from CREDO. Individuals are also accepted from rehabilitative programs such as the Diversion Program, which offers alternatives to judicial treatment to youthful offenders arraigned on charges of drug possession or other first offense misdemeanors. Again, these persons are accepted only if they wish to volunteer.

On the Thursday of any given workshop, all of the potential participants meet at CREDO House for a final pre-workshop presentation. At this time, the following points are clearly stressed again:

1. CREDO weekend participation must of necessity be for volunteers. Thus, a last opportunity is given to anyone who may not wish to go to request release from attendance.

2. The growth orientation, interpersonal nature, confidentiality, and sharing nature of the weekend is again stressed. Persons present are again asked seriously to consider their willingness to participate in the building of community with one another.

3. Time is once again given to allow for questions and to clarify the goals of the weekend. This is done because past experience has proved that in spite of pre-presentations, attendees arrive on the Thursday of the workshop who do not clearly understand its goals and

purpose.

4. Attendees are reminded that they are contracting to remain together for seventy-two hours, and to participate fully in the activities of the weekend, as they are offered.

5. These additional requests are made of those persons who will attend:

- a. All drug substances except prescription medication is to be left behind for the weekend.
- b. All articles which could be used to avoid personal communication will be left behind. This includes articles such as books, cameras, radios, cards, and games.,
- c. Watches and clocks are to be left behind, as one purpose of the weekend is to move away from the structuring of time.
- d. Each person is reminded of the need for trust and confidentiality among themselves, and of the primary goal of the weekend: the beginning of an interpersonally involved and caring community.
- e. It is requested that all personal articles to be turned in be deposited in plain envelopes marked only by name, which will then be held in safekeeping until the participants return.

When this has been accomplished, the beginning

community is offered a light supper at CREDO house, goodbyes are said to family and friends, and the group boards a bus chartered to transport them and the CREDO staff members to Camp Raintree Lodge, situated in the mountains of Julian, California. During this ride, community members are asked to sit with someone they do not already know, and to begin to build a relationship centered around the present.⁵¹

The Seventy-two Hour Workshop

The activities of the weekend will be presented in four sections, since these make up the four components of the workshop experience.

Thursday evening. Upon arrival at Camp Raintree, the participants are directed to enter the lodge, find a sleeping space in their assigned rooms, and then reassemble in the main room downstairs.

Like the Cursillo, this first meeting is the preliminary meeting of the budding community. Again, the basic goals of the weekend are stated:

1. The weekend is an attempt to build a family - a community.
2. References to externals such as rank, job, duty station, and past experiences are to be avoided.

⁵¹By "present" is meant the current feelings and flow of experience of which the individual is aware.

Rather, persons are encouraged to remain in the here-and-now⁵² context of the present.

3. New relationships are encouraged, which necessitates searching for ways to become acquainted.

Following this presentation, information is given concerning such items as meal hours, use of showers and other facilities, the physical boundaries of the Lodge, and other related information. Participants are requested to remain inside the building for the remainder of the evening.

The remainder of the evening consists of four activities: three designed to begin the outreach necessary to start the building of community, and one designed to encourage inner reflection. The outreach exercises take place in this fashion:

1. Community participants are requested to look around the room and select a person they would like to begin to know better. After a few minutes, the facilitator for this activity asks the group to stand, and then to form diads of their choice. The persons in these pairs are asked to share with each other why they have come to the

⁵² *Here and now* is a Gestalt therapy term which describes the process of remaining centered on one's present awareness. The interested reader is referred to several sources: Claudio Naranjo, "Present-Centeredness-Technique, Prescription, and Ideal," and Abraham Levitsky and Frederick S. Perls, "The Rules and Games of Gestalt Therapy," in Joel Fagan and Irma Lee Shepherd, *Gestalt Therapy Now* (New York: Harper & Row, 1970). Also Erving and Miriam Polster, *Gestalt Therapy Integrated* (New York: Brunner-Mazel, 1973), Chapters 1 and 8.

workshop, and what they are experiencing in the present. About twenty minutes is given for this.

2. The community participants are asked to reform as a large group. They are now asked to look around the room and select someone they normally would not talk to, perhaps because of age, appearance, ethnic background, or other reason. Whatever the potential reason, the group is asked to risk such new relationships at this time. Again the group stands, and then moves to begin this second experience. Again, persons in these new pairs are asked to share with each other their first impressions of the workshop, of each other, and what they are experiencing in the present as they build this introductory relationship.

3. The third exercise moves the group from diadic to triadic relationships. The pair from exercise two above remain together to accomplish these instructions, in the following order:

- a. Decide on the type of person the diad wishes to have join them. Again, this may be based on age, appearance, sex, potential contribution to the discussion, or other reasons.
- b. Visually locate within the community a person other than CREDO staff, who fits the agreed upon requirements. (The staff does not participate in this exercise in order to be free to meet together for an initial evaluation).

- c. Decide who remains and who goes to select the third partner.

Again, persons in these triads are asked to share how and why their choice was made, and then continue a sharing discussion centered in the present, and including the sharing of present feelings. On a signal from the facilitator, this process begins.

As expected, there is some initial milling around, and in a number of instances the persons originally staying behind are "recruited" by others. Some persons move aggressively and others are more passive. Some participate eagerly and others are more reserved. All of these verbal and nonverbal actions are observed by facilitators on the CREDO staff, and provide valuable initial impressions of the potential strengths, weaknesses, and emotional state of the participants.

When the triads are formed, they are left by the staff to begin their interactions, and the staff meets for their initial evaluation of the interaction thus far. After around twenty minutes, the staff members then begin to sit in with the triads, to both initially share something of themselves, and also to assist the others to remain centered in the here-and-now and to move into a sharing relationship. This process continues for approximately forty-five minutes, followed by a ten-minute break.

The community is then reassembled in the large

room, and the following requests are made:

1. The group is asked to listen to the music which will be played. This is to be done in silence. It is requested that particular attention be paid to the words of the songs, and that every effort be made to try to hear and identify with the artist's message.

2. After the music, a CREDO facilitator will have the name of each person present. These will be written on slips of paper and placed in a bowl. Each person will draw a name, check to see that it is not his/her own, and is asked, in whatever way he/she chooses, to care for that person over the weekend. The caring person is asked not to tell the receiving person that he/she has that person's name, at least not until the end of the workshop.

At this point, these musical selections are played. They largely present the issues of personal pain, such as loneliness, depression, disbelief, substance abuse, alienation, isolation, and lostness.

John Lennon	Scared
Kris Kristofferson	Sunday Morning
Bill Withers	Better Off Dead
Neil Young	Lonesome Me
Joe Cocker	It's A Sin
Judy Collins	I Think It's Going To Rain
Janis Joplin	All Is Loneliness
Randy Newman	Guilty
Ray Charles	Seems Like I Gotta' Do Wrong
The Beatles	Nowhere Man
Neil Diamond	I Am, I Said
Leon Russell	Magic Mirror
Leonard Cohen	Chelsea Hotel
John Lennon	How?
Janis Joplin	Little Girl Blue
Leonard Cohen	Bird On A Wire
Janis Joplin	Ball and Chain

3. When the music ends, each person draws the name of one of the others present, and then retires for the night. Based on the closing of a Thursday evening of the Cursillo, which requests of its participants that they reflect upon themselves in silence, the Thursday evening of the CREDO weekend also closes with silence; the members of the budding community having been asked to reflect upon the workshop thus far, their own feelings and awarenesses, and how they have been affected by the music and its words.

Friday. Friday morning consists of the following activities:

1. Breakfast.
2. The triads are reconvened, and requested to continue their efforts to become acquainted. They are encouraged to talk about their reaction to the music, to the CREDO experience thus far, and to share themselves and their present life situation as it affects them.
3. The CREDO facilitators continue to visit the various triads, beginning to learn names, becoming sensitive to the various personalities, and assisting participants to remain centered on the present task of beginning to share themselves.
4. After around forty-five minutes, a short break is given, and then the total community convenes in the large room. Each person in the triads introduces his/her two partners, and then shares his/her

perception of how they got together, whether they were separated from their original partners in the triad process, whether they "recruited" or "held the fort" and how they felt about their final selection, and about the triad process. Also, each person is encouraged to share with the community what they experienced personally on Thursday, how they were affected by the music, and what they feel now as they report on themselves. This activity is continued until each person has contributed. The CREDO facilitators are introduced by the workshop leader, and share in the same fashion as the participants.

Frequently, there are significant feelings which are shared during this session: loneliness, personal depression, fear of the unknown, anger, relief on Friday at not feeling so alone, due to knowing at least two others. Often, people share feeling confused and left out during the triad exercise, as one or the other original partner is "recruited" by other triads which are forming. It is also fairly common for people to share that they are beginning to realize that during the weekend they need to reach out, rather than waiting to see what, if anything, will happen if they just remain passive and uninvolved.

All of this becomes grist for the mill, as the fledgling community begins to experience a deepening sense of the presence of the others, and a deepened appreciation for each person as his/her name becomes known and he/she shares his/her experience thus far.

After each person has shared with the group, lunch and free time is offered. During this time the CREDO staff meets to evaluate the process thus far, and to assign participants into groups for the remainder of the weekend. Some guidelines are followed:

1. The existing triads are broken up, with members reassigned to new groups.
2. Known friends, and persons from the same ship or duty station are separated.
3. Women are assigned to each group.
4. The groups are balanced with regard to age, race, sex, known substance abuse, and displayed introversion and/or extroversion.
5. As best the staff can evaluate at this time, dependent and hurting persons are placed in a group with some person/persons who appear to be supportive and sensitive, thus insuring some balance in each group of stronger/weaker individuals.

After lunch, the total community is formed in the large room. The workshop leader spends a few moments in sharing the purpose of the coming activities.

1. More music will be played, with a theme of social pain. Again, the community is asked to listen to the words, and to apply them personally.

2. After the music, small groups will meet during the remainder of the afternoon. Facilitators from the staff will be a part of the groups as well.

3. In the groups, it is hoped that participants will focus on and share who they are, what they need, and how they hope to gain from the CREDO weekend.⁵³

The following musical selections are played, and then small groups are begun.

Jimmy Hendrix	Star Spangled Banner
Randy Newman	Rednecks
Bob Dylan	Ballad of Ira Hayes
Melvin Van Peebles	Don't Make No Sense
Joan Baez	Prison Trilogy
Kris Kristofferson	Blame It On The Stones
John Lennon	Working Class Hero

Two small groups of one and one-half hours in duration are conducted, with a break between. The CREDO facilitators spend each session with a new group. This aids in their becoming acquainted with more small group members, and also allows them to begin to be seen not as "staff," but as an integral part of the community. The CREDO facilitators interact as actual members of the group, although they are also responsible to be supportive and/or confrontive as necessary to keep the group process intact and encourage growth. Gottschalk and Davidson aptly summarize the CREDO concept of the facilitator:

⁵³ Although no formal group contract is drawn, the process in the CREDO small groups is very similar to the group covenant as discussed by Clinebell, where these group guidelines are offered: (1) Everyone's views and feelings are valued. (2) The main attention will be on current happenings. (3) What others say in the group will be treated as confidential. (4) New insights and ways of relating which develop are also used between sessions. Clinebell, pp. 29-30. For the interested reader, an excellent presentation of the guidelines for a sharing group is presented by Robert C. Leslie, *Sharing Groups in the Church* (New York: Abingdon Press, 1971), chapter 7.

He sets the example for emotional expressiveness by his spontaneous affective and intellectual behavior toward the other participants. This means that he cannot remain in an aloof role. Nor does he behave primarily as a teacher who gives didactic inputs. It is his own openness, his daring to reveal his own feelings and to confront others about theirs, his staying in the here-and-now that sets the tone for the group and encourages the participants to drop their stereotyped social roles.

Rather than enunciating rules for the group, at least at first, he illustrates through his own actions. Later on, if he were to formulate some principle that furthers the group process, he might announce the one major rule: no physical violence. And then he might add a few suggestions such as: (1) Express your feelings and actions in the here-and-now. (2) Talk directly to people in the group and not about them to the group. (3) Try to be specific about your feelings and perceptions and do not generalize; statements such as "Most people feel this way" and "All men are like that" are out. (4) Instead of asking the question "Why?" ask for feelings. "Why" makes people rationalize. (5) Try to make "I" statements in which you express your feelings and perceptions.⁵⁴

After the end of small groups, approximately one and one-half hours is allowed for free time and dinner. The remainder of Friday evening is spent as a total community. The evening's activities begin with a second set of songs dealing with the issues of interpersonal pain.

Eddie Edwards	Sunshine Go Away
Joni Mitchell	Woman of Heart
John Lennon	Crippled Inside
Melanie	Look What They Done To
	My Song, Ma
George Harrison	Sue Me, Sue You Blues
John Denver	Berkeley Woman
Bob Dylan	It Ain't Me, Babe
Cat Stevens	The Hurt
Judy Collins	The Dealer
Jim Croce	Recently
Joan Baez	Photograph

⁵⁴Gottschalk and Davidson, p. 431.

At the conclusion of the music, the total community is requested to share, again on the theme of the music, on their earlier experience in small group, on their feelings about the workshop, and their own present state.

In his People Dynamic, Clinebell mentions the stages in the life of a group. Stage One is represented by initial anxiety, testing, and attempts at connecting. Stage Two contains dominant feelings of euphoria and group camaraderie. Friday evening of the CREDO weekend may often be compared to what he calls Stage Three: Frustration and Questioning.

In this stage there may be a spirit of group depression, flatness, and disillusion. This frustration phase is more or less intense depending on the group. These feelings stem from reluctance to risk going deeper, resistance to owning the group, and anxiety about trusting the group with one's real pain.⁵⁵

However, as these resistances are recognized, faced, and worked through in the group process, Friday evening also often marks the beginnings of what Clinebell calls Stage Four: Risking and Trusting.⁵⁶ Some members of the group begin to open up, and to share a portion of their own inner self, including their own pain and hope for something new or better in their life. The group process continues for as long as deemed appropriate by the workshop leader, and then ends with an invitation to the community to continue

⁵⁵Clinebell, p. 32.

⁵⁶Ibid.

to build relationships among themselves. It is common for small groups to form at this time, consisting of from two to six persons, and for conversations to continue far into the night.

Saturday. Saturday morning consists of the following activities:

1. Breakfast.

2. The total community meets in the large room, and again a set of songs is presented, centering on the theme of the human condition. The members are invited to listen to the words, apply them, and reflect upon their own feelings with regard to the music.

3. Participants are asked to remain silent after the music ceases, and to go for a walk of about one hour in duration. They are asked to spend this hour in silence, and to reflect upon whatever is current and important in their lives.⁵⁷

This set of music is then played:

Steppenwolf	Desperation
Jefferson Airplane	Pretty As You Feel
The Doors	People Are Strange
Jefferson Airplane	White Rabbit
Paul Simon	Run Your Body Down
John Denver	How To Be Free
Leonard Cohen	Suzanne
Roberta Flack	I Told Jesus

After all of the participants have returned from

⁵⁷A similar process is described by Gottschalk and Davidson, p. 434.

walking, the total community meets to share; one by one, their experiences of the morning. While each community is unique and attitudes vary from one to another, it is common for some persons to return from this hour of solitude deeply touched by the beauty of the natural surroundings, for others to have spent their time in self-introspection and discovery, and still others to return much more aware of their own inner feelings and needs.

The morning session ends with lunch, followed by a free period of about thirty minutes duration. At this time, the community begins the afternoon activities by again meeting in the large room to listen to the second set of songs, which speak of the human condition.

Leonard Cohen	Passing Through
Crosby, Stills, Nash	
and Young	Teach Your Children Well
The Beatles	Hello, Goodbye
Jim Croce	I Got A Name
Joan Baez	Hello In There

Immediately following this music, the small groups are re-formed, with CREDO facilitators joining. The groups are encouraged to use this time to move toward contact, trust, and sharing. This session meets for approximately one and one-half hours.

After group, the remaining time until dinner is free. It is common for persons to take walks, play volleyball, and visit together. Physical activity is encouraged, not only for the camaraderie, but for the release of tension and change of pace it offers.

Dinner is served, and afterward the total community regroups to hear another set of music, which centers around the theme of reaching out.

Moody Blues	Questions
Marvin Gaye	What's Going On
Bob Dylan	All I Wanna' Do
Arlo Guthrie	Somebody Turned On The Light
Neil Diamond	He Ain't Heavy
James Taylor	You've Got A Friend
Bill Withers	Let Me In Your Life
The Beatles	Hey, Jude
Leonard Cohen	Please Don't Pass Me By

After this music, the remainder of Saturday evening is spent as a large group. During this time, the process described by Clinebell as Stages Four and Five of the group process continues to develop.⁵⁸ Members begin to risk openness by sharing their disappointments, pain, and new-found hopes. Communication deepens as facades are dropped. Caring and confrontation are shown by members. The level of trust deepens.

Members discover that they can trust the group and risk being open; when they do, they experience the acceptance of the group supporting and warming them. Group ownership is firming up.⁵⁹

In Stage Five, effective growth work becomes even more evident. Members work to help one another move toward growth. Progress and breakthroughs are rewarded by affirming group responses. Spontaneous cheers and handclapping are not unusual. These new affirmations of growth help to stabilize new self-images and behavior. Behavior and

⁵⁸ Clinebell, pp. 32-34.

⁵⁹ Ibid., p. 32.

relationship growth becomes evident. Leadership-facilitator functions are now shared widely within the group. Concern for the growth of others is now implemented by skills learned mainly from the leader's way of relating. Mutual growth work is radically different from the superficial problem solving of early sessions.⁶⁰

The CREDO facilitators can also function more freely now that group ownership is well established. Since they have related as persons from the start, they are free to share their own range of feelings and concerns as desired.

It is also not unusual for the first references to the workshop nearing its end to be spoken during this Saturday evening group. The realization of the nearness of the end may help some persons risk some growth work which they have been resisting.⁶¹ The achievement of caring and the sense of community may bring about grief feelings. The workshop leaders explore these, and encourage the community to make the best possible use of the remaining time together.

The evening group terminates when the workshop leader and the community deem it appropriate. Again, the members are encouraged to continue to build relationships and to reach out in their attempts to make contact with others. They are reminded to be especially sensitive to those who

⁶⁰Ibid., p. 33.

⁶¹Ibid., p. 34. This takes place in what Clinebell refers to as Stage Six: Closing.

may still feel somewhat isolated and lonely, and to remember to respect the fact that not everyone will have similar feelings or be in a similar emotional state on Saturday night, and that what is important is that members of the community relate to each other just as they are and where they are in the present.

Again on Saturday evening, it is quite common for community members to stay up far into the night, walking and talking together and sharing, at what is now a much deeper level, their concerns and hopes.

Sunday. Sunday can be described as a day of reaching out and of hope. It consists of these activities:

1. Breakfast.
2. The total community meets again in the large room to hear the second set of songs and music with the theme of reaching out. As always, community members are encouraged to listen and to apply the message of the songs to their own lives. Vividly apparent in this music are the themes of sharing, trust, hope, love, and outreach.

The songs presented are:

Bill Withers
Joe Cocker
John Lennon
Judy Collins
The Beatles
George Harrison
Otis Redding
The Beatles

Lean On Me
Little Help From My Friends
Oh, My Love
Turn, Turn, Turn
Long And Winding Road
Isn't It A Pity?
Try A Little Tenderness
Let It Be

Upon the conclusion of the music, the group is requested to consider what they need to complete with each other as the last day begins. Individuals are given the opportunity to share at this time. It is always a time for the expression of positive feelings and closeness.⁶² There are frequently tears of pain and also of joy, as individuals let go of some of the hurt and loneliness of their past, and begin to experience the warmth and closeness of the community coming together.

When the group is ready for a brief break, it is taken. The group reforms immediately for the last session. During this time, the workshop leader introduces the overtly religious theme of the last set of music, which is one of hope. The community is encouraged to:

1. Listen to the theme of the music and apply the words.
2. Risk reaching out to others, and allowing others to do the same.
3. Be aware of the need on the part of each member of the community to "finish their business"⁶³ with each other, and with themselves.

The hope music is now played, consisting of:

⁶²See Rogers, p. 34. Rogers sees this as step 14 in the process of a successful group. ". . . an inevitable part of the group process seems to be that when feelings are expressed and can be accepted in a relationship, then a great deal of closeness and positive feeling results."

⁶³A term closely associated with Gestalt therapy,

The Beatles	Here Comes the Sun
Cat Stevens	Changes IV
Joan Baez	Blessed Are The Ticket Holders
George Harrison	Give Me Love
Roberta Flack	Bridge Over Troubled Waters
Kris Kristofferson	Why Me, Lord?
Jefferson Airplane	Somebody to Love
Arlo Guthrie	Last Train
Judy Collins	Amazing Grace
Aretha Franklin	Reach Out and Touch
Joan Baez	Will The Circle Be Unbroken?
The Beatles	All You Need Is Love

Emotions frequently run high during this last music session. On each of the author's ten workshops, there have been these occurrences:

1. Tears have been freely and unashamedly shed as community members are touched by the themes of love, hope, change, the need for others, and the grace of God.
2. Physical embracing often takes place, accompanied by expressions of trust and affection. There is something profoundly beautiful and moving in the picture of persons risking physical contact with each other, and sharing their expressions of friendship and concern.
3. There is an ever-amazing sensitivity on the part of some community members to go to those who show need,

and particularly with the work of Frederick S. Perls. "Unfinished business connotes the steadily nagging underground feelings that are not available to the patient in his daily living as long as he avoids confronting and fully experiencing his pain, anxiety, mourning, rage, etc." See Ruth C. Cohn, "Therapy in Groups: Psychoanalytic, Experiential, and Gestalt." In Fagan and Shepherd, p. 136.

and to minister to them. This act has a quality of sacredness about it which truly reflects the beauty of human life and the incredible richness of shared trust, joy, hope, and pain.

4. With the singing of the song "Will The Circle Be Unbroken," there is, on most workshops, a quite spontaneous movement to join hands or otherwise form a circle to include each person in the room. The author has been present on several occasions when the group gradually formed by standing and locking arms together to eventually include each person. It is when these take place that the CREDO community is truly formed. It is a sacred creation, molded from pain, built on trust, and deepened by faith and love.

After the group has had occasion to express its feelings, the workshop leader shares a simple testimony of the premise of the workshop:

1. It is built on the model of the Cursillo, which is a religious retreat.
2. While not a religious experience as such, the CREDO workshop is also a pilgrimage; a journey from the darkness of Thursday's isolation and depression to the joy of Sunday's community.
3. Pain is a reality in life, but it does not have to be evaded or denied. It needs to be experienced.

Without the facing of personal pain and struggle, there is no real growth.⁶⁴

4. On Sunday, the community shares in a redemptive process. Many have been offered the possibility of dying to their old ways of self-understanding and of being born anew. For some, it may have the connotation of a personal resurrection.
5. Persons are accepted on these workshops. It comes about through the sharing of our individual loneliness, our alienation, and our needs. Through this communication and feedback, people drop their masks and become real. In the process, we find acceptance as we are, and for what we are.⁶⁵
6. Beyond this acceptance, which is based on love and trust, the CREDO Chaplains do this work because of their belief in and commitment to God, Who we believe to be the ultimate Source of love. He accepts us too.

At this point, the workshop leader shares with the community that he is a Navy Chaplain, and that a part of his own faith on Sunday morning is reflected in the celebration of Holy Communion. The community is invited to share in this

⁶⁴This concept is proposed in *Toward a Psychology of Being*, Chapter 14, especially paragraphs 25 and 26, pp. 204-205. Also, see Clinebell, p. 32.

⁶⁵Thomas C. Oden, *The Intensive Group Experience*, (Philadelphia: Westminster Press, 1972), pp. 108-110.

celebration in this manner:

1. All who in good conscience may participate in the service are welcome.
2. Those of other faiths or of no professed faith, who cannot participate are in no way a lessened part of the community. Their own choice is honored and respected.
3. All who cannot participate are welcome to observe the service and to be present as guests.
4. Those who do not wish to stay are free to spend their time as they choose until lunch.

The Communion Service is simple, consisting of hymns, scripture, the sharing of the bread and wine, and the benediction. Prior to the sharing of the bread and wine, those present are invited to pass the Peace of God to one another, in remembrance of the love and peace the presence of Christ brings into the human heart.

The last meeting of the community takes place after lunch in the large room. Again, the workshop leader invites the community members to share whatever they wish during this termination hour. After this is done, the leader spends some time outlining the opportunities for the community members which are available in the future. These include follow-up groups, CREDO House activities, and continuing contact with each other.

The house is then cleaned, personal belongings are

packed, and the community returns to CREDO House in San Diego, for the closing activities which take place upon the community's return.

Like the Clausura ceremony of the Cursillo, Credo also offers a ceremony for the returning community. Upon arrival at the House, they are met by members of former workshops who have come to welcome them into the life of the CREDO family itself. For the new returnees, these persons are living examples of endurance, and proof that life with CREDO can go on beyond the workshop itself.

Once inside, all present assemble in the CREDO House living room, and each person present is asked to introduce him/herself to the group and state the month and year of their own attendance of the workshop. A welcome is made to the new members, and then announcements are made regarding the first follow-up group. Personal belongings are returned, and the facilities of the CREDO House are offered to the new community members.

The workshop ends, as the possibility of life with CREDO House itself begins. It is not so much an ending as a blending into a larger relationship, for those who choose to remain involved.

Post Workshop Activities

Like the Postcursillo, CREDO offers a number of ongoing activities which are designed to offer care and

support for members of the community. Like the group reunions of the Cursillo, CREDO offers five follow-up sessions after each workshop, where members can remain in contact, share their current life situations, and continue to build friendships. At the same time, these follow-up sessions at the House also provide a place where other members of CREDO can be met, and friendships expanded beyond workshop acquaintances.

Additionally, CREDO offers specialized activities such as photography, art, leathercraft, candlemaking, pottery and ceramics, guitar, and other forms of creative recreation. Special groups are also available, including a newly-formed theater group, a women's group, a values group, a veterans' group to assist recently discharged servicepersons with their service benefits, a group relating to drug and alcohol problems, a Christian growth group which offers discussions on the meaning of the Christian life, the Friday Night Film and Popcorn Festival, which is a film followed by a discussion, and the CREDO Coffee House, where community members share their music and poetry. Open discussion group is held weekly on an informal basis. For those CREDO members who become deeply involved in the life of the House, and who wish to be trained as lay facilitators, the Carkhuff training course becomes a means of preparation for group work and for serving as staff on future workshops.

As with the Cursillo, the central purpose of all of these activities is to enrich and deepen the ties of the community members to one another, and to provide an atmosphere for growth and motivation. Through these activities, strong bonds of friendship, mutual regard, loyalty, and expanding service to CREDO are developed and deepened.

The goal of the workshop and of CREDO House is one of growth: inward growth toward self-understanding and self-actualization; outward growth toward other persons and toward mature relationships with society, including the military; upward growth toward the Source of life as each CREDO member grows to understand that Source.⁶⁶

SUMMARY

This chapter presents a detailed investigation of the CREDO seventy-two hour workshop, which serves as the means whereby individuals enter into the life of the CREDO community. Initially, an investigation is made of the background influences which have played a part in the development of the CREDO program - the group movement, and the Cursillo movement of the Roman Catholic Church. Following this, the workshop itself is presented, with a definition of its purpose and goals, the pre-workshop procedures, a highly detailed presentation of the workshop

⁶⁶Adapted from Clinebell, p. 5.

itself, and a presentation of post-workshop procedures and activities at CREDO House in San Diego, California.

CHAPTER IV

THE THEOLOGICAL AND PASTORAL CARE
DIMENSIONS OF THE CREDO APPROACH TO MINISTRY

Chapter Four offers the reader an investigation of the aspects of pastoral care and the dimensions of theological understanding which undergird the CREDO House ministry. The CREDO concept of pastoral care is discussed, together with other subjects of particular importance, which are alienation, hope, reconciliation, and the future.

In preparing this chapter, the writer utilized this method:

1. The CREDO documents and literature were re-searched as primary resources, for statements about the theological and pastoral care dimensions of this program.
2. Frequent conversations on these subjects were held with present CREDO leaders and staff. Additionally, conversations were held with the original founders of CREDO, and their personal views, observations, and constructive criticisms have been very helpful.
3. The writer's own personal understanding of, and involvement in the theology and pastoral care offered in the CREDO program has also been incorporated. His attempt in this chapter has been to make a pastoral/theological statement, to draw from related literature at those points

where the application of the thoughts and writings of other authors may be made, and to reflect theologically upon the pastoral dimensions of the CREDO program.

4. The CREDO theology is more implicit than explicit, and has never been systematically formulated. It is a functional theology, which finds its tacit expression through the pastoral care offered by this community.

What is presented in this chapter is not a detailed or systematic study of certain theological issues, or the formal principles of pastoral care, but rather an overview of some areas and subjects deemed central to an understanding of this particular program of ministry.

THE CREDO CONCEPT OF PASTORAL CARE

What is pastoral care, as this term is understood and used in the CREDO program? It involves the ministry of the CREDO Chaplains, and that of the CREDO community itself.

The CREDO Chaplains

CREDO offers pastoral care through the ministry of the Navy Chaplains who are assigned there. Although CREDO is not related directly to the chapel programs of the Navy Chaplaincy, it is fully pastoral, in that a number of religious activities are conducted there which require ordained clergy to be present. Among these are baptisms, weddings, the celebration of Mass, Holy Communion, and special

services for Holy Days such as Christmas and Easter.

In addition to these more visible acts of ministry, the CREDO Chaplains are also deeply involved in less structured functions of pastoral care. These are the functions of healing, sustaining, guiding, and reconciling.¹

1. Healing is a pastoral function in which CREDO Chaplains assist debilitated persons to move toward wholeness. Through pastoral contacts and counseling with individuals and groups, persons are assisted in overcoming their impairments, and helped to move beyond their former condition by the achievement of new growth and insights.

2. Sustaining consists of helping persons endure and move beyond the pain of their present condition. It is a "being with;" a "staying by" relationship in which the chaplain remains with persons through the period of their difficulty, assisting them through their recovery process.

3. Guiding consists of helping perplexed individuals make good and confident choices between possible courses of action, when such choice affects their present and future.

4. Reconciling is the pastoral attempt to help persons re-establish their broken relationships with others, and with God.

¹Acknowledgement of these terms is given here to William A. Clebsch and Charles R. Jaekle, *Pastoral Care in Historical Perspective* (New York: Harper & Row, 1967), pp. 8-10.

These four functions offer the CREDO Chaplains an opportunity to use the pastoral care skills of ministry, religious instruction, teaching, and pastoral counseling, thus providing a full range of assistance and support. In all of these areas, they are practicing what Hiltner calls the act of shepherding.² Shepherding, as a form of pastoral care, is (1) always present as a readiness to emerge when called for by a particular need, (2) a means of furthering the ultimate goal of relating the gospel to the need and condition of men, (3) a movement in the direction of healing (of achieving functional wholeness) as far as possible, (4) the concern, acceptance, clarification, and assistance with judgment which brings a release from within, leading to forgiveness and reconciliation.

This concept of shepherding fits in well with the CREDO ministry, which is often work with one or two persons at a time in the context of counseling, which concerns itself with the relationship of gospel to person, which strives to foster growth in persons, and which attempts to achieve reconciliation. In all of these activities, the undergirding motivation is deeply pastoral, with a clear emphasis on personal caring, healing, growth, and life with God.

²Seward Hiltner, *The Christian Shepherd* (New York: Abingdon Press, 1959), pp. 24-41.

The Community and Pastoral Care

There is a second dimension to the concept of pastoral care as it is practiced at CREDO House. This is the dimension of the community itself as an agent of care. Not only the chaplains, but every member of the CREDO community has the opportunity to perform caring functions.

Everyone is in some sense a social helper, a mental helper, a healer, a pastor. The difference between those who exercise this franchise professionally and all other men is not that the professionals exercise them, and the others do not; but the difference is that the learned experts consciously exercise these functions while others do so indirectly, casually, and mostly unconsciously.³

This definition by Tillich may serve to clarify the difference in function of the CREDO Chaplains and other community members. It is simply that the chaplains directly exercise certain functions of pastoral care as a part of ministry, while other community members more indirectly exercise other forms of care as a part of their own inherent involvement. The difference is seen mainly as the fulfilling of unique responsibilities, and not as a deeper level of caring or personal involvement on the part of chaplains than on the part of other involved members of the community. It is all meant to be ministry in a deeply religious sense of that word. As Tillich has said, pastoral care is

³Paul Tillich, "The Theology of Pastoral Care," *Pastoral Psychology*, X (October 1959), 22.

. . . a helping encounter in the dimension of ultimate concern, using traditional terminology in the religious dimension. Religion is in a function beside others, but it is a dimension in all functions. It is a dimension of ultimacy in all functions. This dimension reaches down to that which is the ground and meaning of our existence. A pastor engaged in pastoral care is a helper in a situation in which the relation to the ultimate has become a problem, and this problem certainly is in every human being. If this is understood, the function of pastoral care will have reached an all-embracing meaning and great dignity. But as in all functions which are universally human, the function of pastoral care is not restricted to the expert, namely the pastor. Every Christian is a priest for every other Christian, according to Protestant doctrine, and consequently, everyone, not only the minister, is a potential bearer of pastoral care.⁴

In summary, pastoral care as practiced in the CREDO program contains two elements; the particular skills of ministry offered by the chaplains, and the supportive and caring skills offered by the community, of which the chaplains are a part. Each member brings his or her unique self as an agent of care. In this way, the whole community has opportunity to grow and to share its life.

The Aims of Pastoral Care

In addition to the need to clearly explain the dimensions of pastoral care in the CREDO program, there is a need to investigate the aims of such pastoral care. These aims, which are part of the concept of community building, are:

⁴Ibid.

1. To further each person's ability to feel acceptance from, and offer acceptance to others in the community.

2. To be agents of healing, one to another, through growth in the ability to bear one another's burdens, and to be agents of concern and assistance.

3. To aid one another in the deepening development of personal values based on ethical behavior.

4. To develop the concept of the sacredness of each person as a unique creation, worthy of respect and love for just what and who he/she is, and may become.

5. To develop the concept of mutuality which values the other person and which leads to deepened mutual respect.

As Pannenberg has said,

The person who fails to respect and to help the other in his infinite destiny for God also injures his own destiny, which is one with that of the other in the infinite. The basic act of love is respect for one another⁵

In all of these goals, the ultimate aim of the CREDO program is to provide a milieu and a method⁶ which will

⁵Wolfhart Pannenberg, *What is Man?* (Philadelphia: Fortress Press, 1970), p. 85.

⁶The CREDO program is an attempt to explore new methods of ministry. It is neither a therapeutic program nor a formally religious one, although it offers rich dimensions of both. Its methodology centers mainly on relationships. An interesting article which discusses the search for method in pastoral care is one by Don Browning, "New Trends in Pastoral Care. The Search for Method in Religious Living," *Christian Century*, XC:31 (September 5, 1973), 849-851.

offer individuals the possibility of belonging, and the deepening development of trust, acceptance, caring, and meaningful relationships with those about them.

In addition to this discussion of pastoral care, attention has been given to four areas of pastoral and theological concern which are particularly important to the CREDO program of ministry. The first of these is alienation.

ALIENATION

In this section, the reader is given both a social-psychological and a theological definition of alienation.⁷ This is followed by a discussion of the pastoral care of the alienated.

Definition

The word "alienation" is used in so many ways that its meaning becomes varied and complex.⁸ As used

⁷This will be a very limited investigation of only two dimensions of this complex subject. For the reader interested in a fuller study, there are three books which are particularly helpful. Kenneth Keniston, *The Uncommitted* (New York: Dell, 1965); Frank Johnson (ed.), *Alienation* (New York: Seminar Press, 1973); and Lawrence B. Schiamberg, *Adolescent Alienation* (Columbus: 1973).

⁸An excellent discussion of alienation is offered by Frank Johnson, "Alienation, Concept, Term, and Word," in his *Alienation, Concept, Term, and Meaning*, pp. 27-51. Also see the Appendix in Keniston, pp. 451-475.

in this section of the discussion, alienation refers to social and inter-personal estrangement experienced by persons who find themselves at odds somehow with life and society, and who thereby become dysfunctional, hostile, and detached.

One of the better descriptions of the alienation syndrome from a social-psychological viewpoint is that of Seeman,⁹ who described the alienated individual as experiencing five symptoms:

1. Powerlessness: the expectancy or probability held by the individual that his own behavior cannot determine the occurrence of the outcomes, or reinforcements, he seeks.

2. Meaninglessness: the individual is unclear as to what he ought to believe- when the individual's minimal standards for clarity in decision-making are not met. There is a low expectancy that satisfactory predictions about future outcomes of behavior can be made.

3. Normlessness: a high expectancy that socially unapproved behaviors are required to achieve given goals.

4. Isolation: the assigning of low reward value to goals or beliefs that are typically highly valued in the given society.

5. Self-estrangement: to be something less than one might ideally be, if the circumstances in society were otherwise.

⁹Melvin Seeman, "On the Meaning of Alienation," *American Sociological Review*, XXIV (1959), 783-791.

Keniston has written a major work on alienation,¹⁰ and has proposed that these components may be found in the alienated person:

1. A deep distrust of any and all commitments to people, groups, culture, or even the self.
2. The rejection of American culture and society.
3. Rejection of the belief in the goodness of human nature.
4. Disbelief in the goodness of group activities.
5. The rejection of closeness and intimacy with others.
6. The rejection of commitments to action or responsibility.

Such persons possess what Keniston calls a native existentialism, which manifests itself in these beliefs:

1. It insists on a universal pessimism, wherein the world is a dark and gloomy place.
2. The human condition produces anxiety; modern society produces apprehensiveness.
3. The universe itself is basically dark and meaningless.
4. In such a pessimistic, anxiety-provoking universe, truth cannot be objectively known.
5. Whatever sense of meaning a person has must invariably be that person's own creation.
6. Isolation is man's natural state.

¹⁰Keniston.

7. All appearances are suspect, whether of men or of institutions.

8. The "present moment" assumes an overwhelming importance, to the extent that there is no use in making long-range goals. Also, "reality" consists of one's own immediate feeling, mood, pleasure, or enjoyment.

The philosophical core of such native existentialism is a denial of inherent meaning to both life and the universe. In such a universe, the center of whatever meaning can be found must be the solitary individual - isolated, gloomy, apprehensive, wary of appearances, and heeding primarily the needs of the moment. Psychologically, the central theme of such alienation is one of personal isolation and meaninglessness. The composite picture which emerges is that of a lonely man, surrounded by a universe he cannot understand and vaguely fears, perceiving dimly a future that bodes him ill, and separated from real communion with others, with society, and with the universe.¹¹

The alienated also frequently direct anger, scorn, and contempt toward others who see life differently than themselves. Unable to accept the values of society, and finding their own existence lacking in direction, such persons find it painful and difficult to search for certainty, purpose, or community.

Added to these symptoms is the refusal of adult-

¹¹Ibid., p. 64.

hood; of the acceptance of a traditional adult role in society. To accept this would be to sell out, to give up freedom and become responsible to people and institutions. This is viewed as a joining of the establishment, with a resultant loss of personhood and genuineness.

There are close parallels between the individuals observed by Seeman and Keniston and those persons exhibiting syndromes of alienation who become involved with the CREDO program. This is particularly true of the younger service persons. Service in the military has produced, additionally, these other feelings of alienation:

1. Since most of them are at the low end of the rank structure, they feel powerless to change a system built on power, rank, and authority.

2. There is a sense of meaninglessness in their everyday activities; a belief that what they are doing makes no real contribution to themselves or to society.

3. There is frequently a feeling of self-estrangement; of being less in the military system than one would be elsewhere. There is a deep sense of depersonalization and loss of a feeling of personal identity.

Together with the younger persons involved in the CREDO program, there are also older, more established individuals. Often married, outwardly successful, and reasonably secure within the military structure, these persons nonetheless manifest symptoms which Keniston has

aptly called "the little alienations of the well adjusted."¹²

Among these are:

1. A sense of uncertainty about their future.
2. A growing sense of the generational gap between themselves and the younger persons in society.
3. Inward feelings of fragmentation, isolation, and sadness.
4. A yearning for one's lost and uncompleted childhood.
5. Vague and uncertain positive values with regard to the meaning of work, purpose, or existence.
6. A vague sense of dislocation, loss, uprootedness, and exhaustion.

They simply do not feel a deep sense of contentment, of accomplishment, or of belonging.

These two "groups" of alienated persons first begin to merge during their CREDO weekend workshops and in the other activities of the House. They often feel (and in fact are) alienated from each other because of lack of trust, rank differences, age, racial background, ideologies, and lack of intimacy. Thus, it becomes the goal of the CREDO program to lessen their separateness from each other, and to both offer pastoral care and help them learn to receive it and give it in return to others.

¹²Ibid., pp. 406-413.

In addition to the sociological and psychological factors involved in the problem of alienation, there is also a theological dimension. This will be briefly explored in the next section.

Theological Definition

The theological concept of alienation is vividly portrayed in the Biblical account of the fall (Genesis 2 and 3). It is a story of separation, of closeness to God followed by estrangement from Him. Because of sin which leads to his fall, man is driven from Eden (Genesis 3:23-24) to suffer the pain and anxiety of existence apart from Paradise. This sin is more than moral evil. It is also alienation from God. As man falls away from his true self, he also falls away from the being which the Creator has given him. Man loses his authentic life, the authentic existence for which he was created. Alienation from God follows from this alienation of man from his own true life. He falls, and in this fallenness becomes uprooted from himself and his genuine possibilities. The deeper his fall into the world, the further he is from himself. He becomes more and more lost and estranged. This mistaken orientation of himself away from his authentic being is at the same time sin. It is a rebellion against God, who as Creator gives man his being. This loss of authentic being is a denial of God as Creator. As man becomes inauthentic in

his being, he turns from the Creator to the creation. In this process, man lives for and from the world. He is

. . . fallen away from the authentic being that God has given him into the world, in concern with which he seeks to live by his own power without God. This is the essence of sin.¹³

Man decides for an earthly and natural existence, which leads him on to an entrapment within the world. Life, as the authentic existence for which he was created, is exchanged for sin, the inauthentic existence which places him in and of the world. He becomes a natural man rather than a spiritual one.

Man is not only estranged from God, but his alienation spreads and includes a sense of isolation from the self, other persons, and the world. It is possible for him to lose his sense of existence, and to become an object in the world, succumbing to a mass-existence rather than an individual one. In this loss of freedom, man becomes alienated from his own authentic existence, from his own true self, and from his genuine humanity.

Man finds himself caught in a state of anxiety and tension, knowing himself to be both what he is, and what in full humanity he might become in his relationship with God and with others.

¹³John Macquarrie, *An Existentialist Theology* (New York: Harper & Row, 1965), p. 104. He is referring here to the theology of Rudolf Bultmann, and to his understanding of man. See also Rudolf Bultmann, *Theology of the New Testament* (New York: Charles Scribner's Sons, 1951 and 1955), 2 vols. The writer acknowledges his indebtedness to these sources.

It is this belief that man is not only apart from others, but also from God, that constitutes the theological dimension of an understanding of alienation. When this dimension is taken seriously, alienation then must be understood in a deeper sense than just its psychological and sociological ramifications.

The Pastoral Care of the Alienated

What does CREDO attempt by way of pastoral care to its own alienated individuals? Knowing that many who come there feel apart from God, self, nature, society and its values, community, other persons, their own emotions, work, and a sense of life's worthwhileness, what can the CREDO approach to ministry and pastoral care offer?

1. As a beginning, a strong emphasis is placed on the unique worth and sacredness of the individual. Each person at CREDO is valued as a creation of God, and encouraged to begin to view him/herself from that perspective. During the workshop, individuals are encouraged to begin to regard themselves as valuable, and valued by others. Hopefully, this dimension of caring can replace feelings of worthlessness with those of self-affirmation, and can also initiate the start of a faith relationship with God, wherein He comes to be seen as the Creator and the Source of sacredness.

2. Each individual is affirmed on the basis of his/her own ability to be a person, and not on the basis of rank, external appearance, social graces, or education. This affirmation is another expression of the kind of caring which seeks the person, rather than his/her external and social exterior.

3. Each person is accepted without emphasis being placed on age or ethnic background. There is no place in the CREDO program for a generation gap or racial barriers. Such barriers lead to the very isolation and estrangement the program attempts to avoid.

4. Alienation often involves the distrust of commonly held values. The CREDO approach seeks to instill and develop a deep trust in the common values held central to the program, among which are honesty, openness, awareness, personal growth, and mutual respect between members.

5. For CREDO, pastoral care involves the attempt to restore a deep belief in the inherent goodness of life, of mankind, and of meaningful relationships. Such a belief is viewed as the means whereby healing between persons can take place, overcoming the fear and estrangement which causes separation. CREDO takes the concept of community seriously, believing that the ultimate aim of pastoral care is the re-establishment of wholistic relationships between persons who truly become a community of persons committed to each other.

6. The CREDO approach attempts to overcome the pervasive mistrust of the alienated with a sense of basic trust, which Erikson has defined as "an essential trustfulness of others as well as a fundamental sense of one's own trustworthiness."¹⁴ As an act of pastoral care, such a restoration is profoundly religious. It becomes the basis for the possibility of faith. To quote Erikson again, "Trust born of care is, in fact, the touchstone of the actuality of a given religion."¹⁵ The CREDO approach attempts to overcome the distrust of the alienated person by becoming involved in groups or institutions, and indeed proclaims that both community and religion are evidences that trust and involvement are possible.

7. Pastoral care also involves helping persons become responsible. One syndrome of alienation is the disdain toward and avoidance of responsibility. The CREDO program attempts to help persons become more responsible for themselves and for their attitudes toward what constitutes their legitimate responsibility to others and to society. The program also attempts to help persons become more response able, that is, capable of responding to actions upon themselves, and of determining to whom, and how, they

¹⁴Erik H. Erikson, *Identity, Youth and Crisis* (New York: Norton, 1968), p. 96.

¹⁵Erik H. Erikson, *Childhood and Society* (New York: Norton, 1963), p. 250.

themselves respond.¹⁶

8. Since the alienated, out of their own sense of isolation and lack of self-worth, tend to reject closeness and intimacy, the CREDO approach to pastoral care attempts to offer close relationships with others, developed through the shared experience of the workshop and the life of the House. Out of such relationships, mutuality and community may develop, and a deeper belief in the worthwhileness of group activities becomes possible.

9. Finally, pastoral care includes the instilling of some basis for hope, the possibility of reconciliation, and a basis for belief in a future that bids one good rather than ill. These topics will be taken up in the remainder of this chapter.

HOPE

The second subject of theological and pastoral concern investigated in this chapter is that of hope. In this section, the meaning of hope is defined, the CREDO theology of hope is presented, a discussion of hopelessness, chaos, and pastoral care is offered, and a look is taken at the results of hope.

¹⁶A full discussion of the subject of responsibility is offered by H. Richard Niebuhr, *The Responsible Self* (New York: Harper & Row), 1963.

Definition

Karl Menninger¹⁷ sees hope as the consciousness of forces within individuals which helps them cope with life and believe in its goodness. Hope is also the consciousness of wishes we have which may be realizable. It is a process of life; a going forth into what lies beyond; a search in confidence that life is good. Hope is the ally of love, and the enemy of despair. Emil Brunner¹⁸ sees hope as a link to the future, with its possibilities for life. Erik Erikson¹⁹ sees hope as the foundation on which a religious attitude is based, coming at the earliest stage of life in infancy, and growing out of a basic trust in existence, and in the goodness of life and of others. Sam Keen²⁰ sees hope as a search for meaning and an exciting quest for the purpose in existence. William Lynch²¹ defines hope as

¹⁷Karl Menninger, *The Vital Balance* (New York: Viking Press, 1969), pp. 380-400. Also his *Love Against Hate* (New York: Harcourt, Brace, 1942), pp. 214-259.

¹⁸Emil Brunner, *Eternal Hope* (Philadelphia: Westminster Press, 1954), p. 12.

¹⁹Erikson, *Identity, Youth and Crisis*, pp. 106-107.

²⁰Sam Keen, "Hope in a Posthuman Era," in Martin E. Marty and Dean G. Peerman (eds.), *New Theology No. 5* (New York: Macmillan, 1969), pp. 79-89.

²¹William F. Lynch, *Images of Hope* (New York: Mentor-Omega Books, 1963).

. . . the fundamental knowledge and feeling that there is a way out of difficulty, that things can work out, that we as human persons can somehow handle and manage internal and external reality, that there are "solutions" in the most ordinary biological and physiological sense of that word, that, above all, there are ways out of illness.²²

Hope is a belief in the possible, which includes three basic ideas: (1) what I hope for I do not yet have or see; (2) it may be difficult; (3) I can have it; it is possible.²³ Hope also includes an attitude of expectancy which involves wishing, mutuality and waiting. Hope additionally believes that help is possible.

Wishing is a searching for something which is valued and affirmed, and which is seen as good. One wants it, sees it as desirable, and moves toward it. Wishing is a factor in human existence, and leads one toward wished-for goals. Wishing involves the element of hope - wishing and hoping require each other. True wishing is peaceful, and desires no harm to others. It is creative and imaginative, desiring good as its end result.

True wishing involves mutuality, which Lynch describes as a relationship between persons, between a person and the world, or between a person and God. Out of this mutualness something is born which is freeing, valuable, and good. Mutuality grants freedom to be, and to become, and in the case of persons this is granted to both parties. Help received is mutually advantageous. Out of these mutual

²²Ibid., p. 24.

²³Ibid.

relationships where help is given and received, hope is deepened and kindled afresh.

Hope also involves the element of waiting. True waiting involves future events. It is an autonomous and personal act, involving decision and trust on the part of the waiting one. Waiting includes the ability to have fixed goals, to be able to detour if necessary to achieve one's desired end, and to overcome obstacles which may appear. True waiting can manage other wishes so as not to impede one's deepest or central wishes. True waiting does not yield to despair, but rather overcomes it.

Help is real and available to those who hope. There are ways out, and possibilities do exist to achieve one's wishes. Help is real help when it allows one to be both dependent and independent. Hope allows help without the helped one suffering a loss of being. Central to the ability to hope well is the belief that one has a right to be and to exist as one is. Hope allows a deep appreciation for one's own unique selfhood.

Hope, then, is an attitude of trust and expectancy which is central to human existence and health. It contains elements of imagination, wishing, mutuality, waiting, and the belief that help is possible and difficulties can be overcome. It is a central life force, so that Erikson can say in speaking of hope in the earliest stage of autonomy

and development, "I am what hope I have and give."²⁴

Theological Definition

The theological concept of hope in the theology of CREDO centers on the promise of God to redeem His people. This promise finds its fullest expression in the person of Jesus Christ. In his own investigation of hope, Jürgen Moltmann speaks of both the Old and New Testament experience of the revelation of God, "in the form of promise and in the history that is marked with promise."²⁵ This promise was fulfilled with the settlement in Canaan, where the Israelites continued life with God in terms of the Covenant given to them, and in hope of a continuing relationship with Him. In the New Testament, the Resurrection also proclaims the God of Promise at work. It was Yahweh, the God of Abraham, Isaac, and Jacob who raised Jesus from the dead,

. . . and who thereby guaranteed not only the fulfillment of His history of election of His chosen people, but also the salvation of all those who responded to His call in terms of faith and service.²⁶

²⁴Erikson, *Identity, Youth and Crisis*, p. 107.

²⁵Martin R. Tripole, "Ecclesiological Development in Moltmann's Theology of Hope," *Theological Studies* XXXIV:1 (March 1973), 20. The writings of Jürgen Moltmann, as presented in his *Theology of Hope* (New York: Harper & Row, 1967), have been very helpful in aiding the writer's attempt to define the CREDO concept of hope.

²⁶*Ibid.*

In both Jewish and Christian traditions, Moltmann stresses this sense of a history of election which is leading somewhere, and which is based on hope.

The whole thing is centered on hope for the fulfillment of the promise of God, and both past and present are dealt with in terms of their relationships to the promised future fulfillment. Faith bends man to Christ, and hope sets this faith open to the comprehensive future of Christ. Hope's statement of promise must stand in contradiction to the reality which can at present be experienced, and the Christian is called in faithful obedience to move toward the promised future for which he hopes.²⁷

Such hope and faith become possible for the person who trusts in the death and resurrection of Jesus. This event becomes the center of God's promise. The resurrection of Christ calls the believer to do something and reminds him of the hope which lies before him.

But what is this something which the believer is to do? He/she is to become part of a community of hope in the world. This community is the church.

Now, when the future kingdom of God is realized in the new creation of God at the end of history, it will be made up of the universal human community of those who have been liberated in Christ. The Church is the valid anticipation of that kingdom, therefore, insofar as she creates in this world genuine anticipation of that endtime community. In doing so, the Church becomes the world that is already turned toward the future of God for the world. She anticipates in word and faith, in sacrament and the brotherhood of men, the kingdom of freedom of the new creation. She does so, however, always under the limiting conditions of the present, which . . . is marked with the pervasive shadow of the cross of Christ. The Church becomes, therefore, *the community of men distinguished already*

²⁷Alan D. Gordon, "A Theology of Hope for a Secular Age," *Foundations* XII:1 (1969), 69.

*in this life by the freedom of the children of the resurrection, but only in the life of the cross, the life of self-offering in love that has as its model the life of the crucified Lord (italics mine).*²⁸

This is the hope which is central to the theology of CREDO; the hope for life with God, based on the Cross and Resurrection of Jesus, who becomes the model for others to live out in a community life based on acceptance and love. This community serves as an extension of Christ's church, acting as His agent of care, and as a proclaimer of hope to the hopeless.

But how is the CREDO community to do this? How is it to act as an agent of care and a proclaimer of hope? It does so by accepting those who struggle with hopelessness in their own lives and who experience chaos, and by helping them replace hopelessness with hope and chaos with order.

Hopelessness, Chaos, and Pastoral Care

A definition of hopelessness and chaos will be given next, followed by a discussion of the pastoral care which is offered as a means of assisting persons burdened by these difficulties.

Hopelessness. This may be, as Lynch says, the

²⁸Ibid., pp. 26-27.

worst of human evils, and the most painful.²⁹ It may be described as an attitude of not hoping, and is indeed the opposite of hope. It is the abandonment of a sense of trust and expectancy that there is a way out of difficulty.

The attitude of hopelessness includes a deeply felt sense of the impossible, a belief that what one wishes or wills is not attainable and is outside of reach. To believe that the possibility of hope no longer exists is to experience a loss of contact with life, and a loss of ultimate meaning. Life becomes too much for one to handle, with an accompanying sense of futility - a belief that what is done is not enough and does not produce the necessary results. There is a sense of being apart and alienated from desired goals and needs, an aimlessness, a fragmenting of desires and a loss of clear direction; a loss of the ability to sustain and hope for the completion of sought-for aims.

Hopelessness includes the belief that one lacks inner resources to face and complete the tasks of life. It is an internal abandonment, an existential crisis of human existence which makes one aware of his/her own finitude and potential ineptness. Self-help has been exhausted, and

²⁹Lynch, p. 37. The writer acknowledges his debt to this author for much of the thought content of this section on hopelessness.

real help from other sources is not available. It leads to an attitude of non-expectance; a growing belief that there is no end to one's problem, and that one must ultimately fail. Hopelessness springs from a number of causes, among which are:

1. A negative view of life, which is seen as purposeless, joyless, and a meaningless burden.

2. A negative view of the self and of others. The sources of this view may arise from guilt, from a sense of failure, or from a sense of blame and condemnation of factors which have caused the loss of hope. One becomes unsure of selfhood and of others, with a resultant loss of esteem and mutuality.

3. A profound sense of loss of a ground of being, wherein the firm anchorage of existence begins to lose its moorings. Religiously, there is also a loss of belief in God, or the belief that if He exists that He has abandoned the sufferer.

4. Failure to achieve trust in the midst of doubt. Doubt overcomes faith, with resultant fearfulness, anxiety, and lostness.

5. Loss of a sense of purpose, of values, and of meaning. Clear directions are no longer available, and values once cherished become less and less meaningful.

6. There is a sense of powerlessness, an abandonment of whatever power is available to overcome the difficulty.

7. There is a sense of feeling overwhelmed and overpowered by others, or by life itself. Resources thought to have been available are found lacking.

The person experiencing hopelessness is thus caught up in a sense of impossibility. To lose a sense of the possible is to despair. Together with this, there is a sense of entrapment. The end result of this is frustration, impotence, and retreat from life. Together with these, there is a sense of helplessness to undo the situation as it is. Hopelessness holds that help is not possible, and one is truly lost. Finally, there is a sense of terrible confusion as the result of one's loss of control.

Chaos. This particular malady may assume several forms. Those commonly observed at CREDO are a sense of inner, or internal chaos, a sense of social chaos, and a sense of religious chaos. Inner chaos results in the inability to live with or accept one's self or to allow the emergence of one's own identity. Social chaos results in a lack of relatedness to others, an inability to live in harmony with others, and a failure to bridge generations. Religious chaos results from a sense of separation from a belief that there is any order or purpose in the universe. This failure to feel a sense of order within one's self,

with others, or with the universe is a sort of diffusion, a disintegration which is also an estrangement.

The CREDO concept of hope is based on the firm confidence that there are happier conditions than those above, and that these are available to those persons who seek them. It is possible to reinstill hope where hopelessness has been, and it is possible to replace chaos with order. Once again, this is brought about through the dimension of pastoral care.

Pastoral Care. As it applies to a ministry to the hopeless and the chaotic, the practice of pastoral care is an effort by members of the CREDO community to reinstill in those who need it a sense of hope. This effort to reinstill hope involves:

1. Relating to the person experiencing hopelessness as agents of hope. Those CREDO persons who have hope in their own lives seek to become good models, as ones who truly believe that help is possible, who incorporate a positive view of life, and as ones who have not been overcome by despair.

2. Exploring with the despairing person how he/she despairs, and what the despair consists of.

3. Assisting the person who lacks hope to seek again to begin movement in a positive direction, to center his/her life on some goal, and to move forward from old, unrealizable goals, to new attainable ones.

4. Becoming an object of trust, and assisting the person experiencing hopelessness to risk trusting again.

5. Helping the hopeless person to begin some movement away from confusion and entrapment. To this end, the person is helped to re-explore what power he/she still genuinely possesses, as well as what genuine limitations, so both may be experienced and accepted.

6. A sense of mutuality is encouraged, leading to reciprocal love, trust, and sharing of responsibility, one with another.

7. A gradual re-trusting of the possible is encouraged and nurtured, as the hopeless person begins anew to accept and clearly envision reality.

The effort to replace chaos with order³⁰ involves replacing inner chaos with a sense of inner integrity, in the sense of undividedness, wholeness, and at-oneness with oneself and others. A comment by Birch is offered in support of this:

An individual must have integrity in order to exist as an individual, and if the conscious form of integration is commitment to that which matters most in self and others and the rest of creation, then it is illogical for a person to choose deliberately not to be so committed.³¹

³⁰For an interesting discussion of chaos in modern life, see Charles Birch, "Purpose in the Universe: A Search for Wholeness," *Zygon* VI:1 (March 1971), 4-27.

³¹*Ibid.*, p. 16.

Such commitment is possible within the CREDO program, and can occur through:

1. The initiation by individuals of clear goals for personal growth as they become involved in the community, with concomitant opportunity to accept the personal, social, and religious values offered to them there.

2. The opportunity to accept others and to be accepted by them, replacing a sense of social chaos with a sense of belonging.

3. The exploration of the possibility of religious purpose and meaning in the universe, rather than belief only in a lifeless cosmos.

Through personal contact, groups, social activities, and religious services, the community, acting as an agent of care, reaches out to help these persons move in this direction of growth toward order. In this process, hope is transmitted and made real.

The Results of Hope

What has taken place, as the result of pastoral care, in the lives of those formerly hopeless and chaotic persons who have committed themselves by involvement in the CREDO program? The answer to this question would, of course, vary from individual to individual, but in general some or all of the following experiences have occurred to those who have truly sought to deepen their sense of hope and order:

1. There has been for many a general sense of renewed hope and confidence in the meaning and purpose of life.

2. There has been an increased sense of purpose and of order, based on the deepened belief that there is a Source of existence working within the world.

3. There is a sense of healing, and of deliverance from feelings of isolation and estrangement, and a deepening appreciation of the value of supportive relationships based on faith and trust.

4. Because of their own personal resurrection from the despair of hopelessness and chaos, some persons have expressed a deepened appreciation for the religious symbol of resurrection, as it depicts new life born out of the death of the old.

5. For others, the return to hope has also involved an acceptance of the source of hope, Jesus Christ. These have truly become the children of the Cross, learning to live their own lives in the kind of hope and love that takes as a model the life of Christ.

RECONCILIATION

The third subject of theological and pastoral concern is that of reconciliation. A brief definition of the term is given, its theological dimension is discussed, and the concept of the community and reconciliation, and that of reconciliation and responsibility is presented.

Definition

Reconciliation may be thought of as a mending of brokenness between persons, or as a healing of estrangement existing between individuals which has kept them separated. Reconciliation may also be thought of as a movement of one person toward another in trust and friendship.

This word, as it is used in the CREDO ministry, basically means two things. First, it means the reconciling love of God as demonstrated in the death and resurrection of Jesus Christ. There is a second meaning as well, in that it also means the activities of care conducted by the community, acting as an agent of reconciliation. These two concepts will be discussed separately.

Theological Definition

Reconciliation is a term used to describe the work of God toward mankind, as demonstrated by the death and resurrection of Jesus, in which the object of God's reconciling work is mankind. Man has rebelled against God, disobeying His laws and shattering by disobedience the divine purpose for his life. In the process, he destroys the opportunity for fellowship with God which was always intended to take place, and becomes estranged from Him.

To add to the problem of estrangement, man also

chooses patterns of conduct which lead to sin, and breaks the commandments of God. In this process, he loses the basis for fellowship which could have been his had he obeyed these commandments. By his choices, he becomes alienated to God; an enemy.

Yet in spite of man's condition of alienation and enmity, God provides a means of restoring mankind to Himself. He provides His greatest act of power, wisdom, and mercy. He reconciles the world to Himself through the work of His Son. In this act, He eternally demonstrates His willingness to love, forgive, and redeem the world. The reconciliation of the cross thus becomes God's ultimate work of love.

. . . beyond it there is and can be nothing. God himself can do nothing more; greater love is impossible; the uttermost even of the infinite grace of God is there. The cross is . . . the triumphant act of God.³²

The result of the cross of Christ is the restoration of sinful man to fellowship with God, and the establishment of God's Kingdom within the world. The cross is the fulfillment of God's plan for the salvation of mankind, and the deepest and final proof of His eternally revealed love.

This reconciling work includes not only Jesus' death, but also His resurrection and continuing presence.

³²J. S. Whale, *The Christian Answer to the Problem of Evil* (New York: Abingdon-Cokesbury Press, 1936), p. 66.

Nowhere is this said better than by St. Paul, who proclaims:

For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. Not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received our reconciliation (Romans 5:10-11, RSV).

Paul connects the atonement of Jesus very closely with both cross and resurrection,

. . . with the implication that in some sense the passion and resurrection are not simply episodes in the past, but are, both together, a present reality, an eternal conflict with evil which is also an eternal victory.³³

The work of Christ continues in the present, and is the saving event of the present and future as well as the historical past. It is possible, in the here and now, to be saved by His life.

This is the implicit message contained in much of the music and in the communion service on the Sunday morning of each CREDO workshop, at every communion service at CREDO House, and in the religious life of the community. The ministry of CREDO is primarily one of reconciliation, and the religious implications of such ministry are very real. The message of salvation is proclaimed, and acceptance of Christ as Lord is an invitation which is offered to persons in the community.

³³Donald M. Baillie, *God Was In Christ* (New York: Charles Scribner's Sons, 1948), pp. 200-201.

Community and Reconciliation

The second meaning of the word reconciliation, as it applies to the CREDO ministry, has to do with the community itself. Within this human realm, it is believed that reconciliation between persons can take place, as they involve themselves with each other in relationships based on trust and openness.

These relationships may not be, and in fact often are not overtly religious. There are many individuals involved in the community who have yet to make their own personal religious decisions, and who have no clear belief in God. Yet at the same time, they gladly accept the framework of CREDO, which is avowedly Judeo-Christian and which, as has been said, proclaims the reconciliation of man to God.

What the writer proposes here is the premise that within the CREDO community reconciling relationships occur which, although not overtly religious, nonetheless indirectly express the love of God in an incognito fashion. This koinonia emerges and exists in response to the reconciling love of God in Jesus Christ, even if that love is not articulated in formal religious statements or beliefs. This statement may be called an implicit ontological assumption, which Oden has described as "that which, even though we are not explicit about articulating it consciously, we nonetheless presuppose to be a prevailing

relationship that all beings have with the source and ground of being."³⁴ According to him,

God's love does not need to be recognized by us in order to be present in us. God's word does not need to be spoken by our lips in order to be addressed to our concrete situations. God's redemptive action does not need to be confessed by us in order to be at work in our human transactions.³⁵

The love of God and His redemptive action may take place in a "secular dimension." Even without religious language, the individual relationships and group processes within the CREDO community can be very effective means of creating reconciling relationships. How does this occur? How does the community function as an agent of reconciliation and pastoral care? Such relationships occur as persons in the community come to trust and accept others, and become more open in their relationships.³⁶ This openness occurs in the process of individuals trusting their real selves to other real selves, sharing their inner concerns, anxieties, and hopes, and risking the exposure of their own priceless inner person to others in the belief that they will be accepted. Through these manifestations of acceptance, the

³⁴Thomas C. Oden, *The Intensive Group Experience* (Philadelphia: Westminster Press, 1972), p. 91.

³⁵*Ibid.*, p. 92.

³⁶William R. Miller sees such openness as the key to reconciliation. See his "Dynamics of Reconciliation," *Pastoral Psychology*, XVIII (October 1967), 25-32.

persons involved within the community are indeed practicing a form of reconciliation. In addition to this, the trust and love which is offered by one member to another has a hidden and tacit ontological assumption: it is not merely persons who are the source of interpersonal acceptance. The ground of being is itself accepting.³⁷ This ground of being is God.

In summary³⁸ then, it is proposed that the reconciliation offered by the CREDO community implies an implicit assumption about love and trust which is made quite explicit in the formal theology of reconciliation, which announces that God loves persons and makes Himself known to them as One to be trusted. When the community consists of persons who try to be open with each other and who believe themselves to be accepting and accepted, they are related to a theology of Christian community. The very ground of trust implicitly presupposed in the "secular" community is quite explicitly portrayed in the Christian proclamation of God's reconciling love in Jesus Christ.

Reconciliation and Responsibility

One task remains to be accomplished with regard to the subject of reconciliation, which is to relate it to a

³⁷Oden, p. 93.

³⁸The writer credits the source of his summary statements as Oden, p. 94.

concept of responsibility, as this term is used in the CREDO approach to ministry.

As one manifestation of its concern to offer pastoral care, the CREDO program encourages members of the community to become responsible individuals. This responsibility has several dimensions. First, members of the community are encouraged to grow in their responsibility to themselves. William Miller speaks of a "core of integrity"³⁹ in each person which is priceless, and out of which the self is linked to God. For those persons in the CREDO program who feel negatively about themselves, who are confused about their personhood, and who feel alienated from their own existence, this concept of a core of integrity is offered. Planted deep within each person, there is the uniqueness of selfhood. To become responsible to that selfhood, and for it, becomes a means for growth, self-valuing, and self-actualization. Secondly, the community members are encouraged to become responsible to each other. As they become more skilled in their ability to care for and relate to other persons, there is the development of deeper interpersonal relationships. What one person feels, or does, has an effect on others in the community who seek a relationship with him/her. The conduct and actions of the individual, for good or ill, has an effect on the life

³⁹Miller, p. 27.

of the group.

If one member suffers, all suffer together; if one member is honored, all rejoice together (I Corinthians 12:26, RSV).

Oden⁴⁰ has written of a redemptive quality which is implicitly present where persons are in genuine contact with each other, open in their processes of experiencing, and accepting of each other. Through this process, persons are able to enter into new relationships

. . . in which they know themselves to be positively valued by others beyond their negative behaviors and accepted without conditions of worth.⁴¹

What allows reconciliation within the CREDO community is this ability of its members to become responsible for one another, and response-able, able to respond, to each other. Such response-ableness allows individuals to enter into the life of others, with the ability to communicate authentic accepting care and love. In the midst of such care, trust, accountability, and mutual support, persons discover possibilities of self-fulfillment.⁴² Thirdly, members of the community are offered the possibility of becoming increasingly more responsible, and response-able, to God. To this end, they are offered the belief that response to others can be seen as, ultimately, a response to God.

⁴⁰Oden, p. 108.

⁴¹Ibid.

⁴²Ibid., p. 109.

Beyond the many actions upon each individual lies the action of God.⁴³ For the person who can respond to this idea in trust and acceptance, the concept of Niebuhr becomes real:

God is acting in all actions upon you. So respond to all action upon you as to respond to his actions.⁴⁴

In this sense, the ability of members of CREDO to enter into community with each other is also a response to the action of God.

The CREDO concept of community relies heavily on the three dimensions of responsibility presented here.

Each individual who chooses to become involved in the CREDO program is given the opportunity to examine his/her relation with him/herself, with others, and with God. Out of this examination, hopefully, comes a sense of reconciliation which includes both the dimension of God's love toward each person in the community, and the dimension of their love toward one another.

FUTURE

The final section to be taken up in this chapter is concerned with some of the concepts of future. Some theological and pastoral care dimensions of this subject will be examined, and their application to the CREDO program will

⁴³Niebuhr has discussed this concept in Chapter Four, "Responsibility in Absolute Dependence," especially pp. 122-123.

⁴⁴Ibid., p. 126.

be discussed.

Future and the CREDO Faith

The CREDO program does not have, as one of its theological "girders," a clear-cut theology of the future, as it does have for alienation, hope, and reconciliation. However, the concept of future is important to the religious thought of the program, particularly with regard to the cross and resurrection of Christ, the concept of community, and an understanding of trust. Some observations about these subjects are offered here.

Cross and Resurrection. The preceding sections on hope and reconciliation have shown the centrality of the death and resurrection of Jesus in the religious life of the CREDO program. The CREDO faith is a historical faith; that is to say it is grounded in the history of these events; in their having occurred in history as the crowning act of reconciliation, and the highest basis for man's hope. But this historical event is more than past occurrence. It is eschatological past, and therefore has in its past its future as well. The historical resurrection points toward the fulfillment of resurrection, which is the eschaton as promised by God and brought about by Him in the ongoing saving work of Christ.

This Christ-event is a revelation in time and history of the future to which history is destined. All history,

including each present moment, is part of the

. . . ongoing disclosure of the truth of the history of the promise of God that will finally be immediately disclosed in its most realized form in the eschaton.⁴⁵

For this reason, the CREDO faith is also an eschaton faith, which trusts in the ultimate future for mankind to which cross and resurrection point. This ultimate future is life with God, beyond the physical life now experienced and beyond the temporal world now lived in. Such "futurity" is a part of God's plan for His creation, and is only fully known by Him. However, enough is disclosed to mankind through the resurrection of Jesus for hope to be possible for eternal life with God. As Pannenberg states it,

Yet, by knowing ourselves to be bound to Jesus, we can already be certain that someday we will also participate in this new reality, which has appeared in him.⁴⁶

The realization which the CREDO theology attempts to make clear to each person who becomes involved with its ministry is that the reality of their own existence is bound up in the ultimate reality of Christ, and that there is ground for a hope of future with Him even beyond this life.

Community. CREDO functions as an extension of the church in the world. It is a form of ministry, primarily concerned with the establishment of community among the

⁴⁵Tripole, p. 24. The writer is indebted directly to this article and indirectly to the theology of Moltmann for a part of the content of this section on future.

⁴⁶Pannenberg, p. 53.

persons involved in its program. This community is meant to be a spiritual one, which takes seriously the offering of forgiveness, acceptance, and reconciliation, and which practices a corporate life of self-offering in love which takes as its model the life of Christ, the crucified and risen Lord. In this manner, CREDO becomes a part of the Kingdom of God in the world.

At best, however, this forgiveness, acceptance, and reconciliation only foreshadow the hope of a fuller realization of these in the future which lies hidden in God. The love of one person for another within the community is at best based on an only faintly understood knowledge of the depth of God's love as revealed in Christ, which can only be made fully manifest in a future beyond this world.

Like all human communities, CREDO is an imperfect one. Not all of its members are concerned about religion. Nor do all of those members who have a religious affiliation practice their faith. No one is excluded because of this. Faith is not a prerequisite for involvement in the community. The Christian faith is offered to all in the hope that for each person who comes to CREDO it will become, at some time in their future, a present concern. For those who accept this aspect of the life of CREDO, a movement in their own life is begun. As Pannenberg states it, "Insofar as the direction of a man's life is toward God, community with God is already actualized in this

movement."⁴⁷

The goal of CREDO is the beginning of community, between person and person, and between person and God. Through this beginning, it is possible to live in this world in the hope of a future ultimate community of persons who exist in an eternal relationship between themselves, and Him.

Trust. One of the bedrocks of the CREDO program is the practice of trust. Without it, quite simply, the program would fail. From the first involvement during the CREDO workshop, through all of the subsequent relationships available at the House, the element of trust is an absolute prerequisite. In this act of trusting, persons place themselves initially in the hands of the workshop leaders, who make the claim that both they themselves and the experience of the workshop weekend are trustworthy, and that the future (in this case Sunday morning) will bear out the truth of their claims. Later, the claim is made that the ongoing activities of the House are trustworthy, as are the members of the community. Again, only the future will tell. In something as intangible as people and their programs, there is always an element of uncertainty; of risk. The outcome is dependent upon the continuing trustworthiness of the person or the program, as it has been promised.

⁴⁷ Ibid., p. 55.

Trust deepens within the community as persons reveal themselves to one another. In the process of knowing and of becoming known, confidence in the possibility of a continuing relationship with one another grows, as does the belief of a possible future relationship. Underlying this possibility of trust within the community is the firm belief that the Source of trust is trustworthy. Oden⁴⁸ has rightly stated that no member or combination of members is ultimately the source of the deepest acceptance experienced in a trusting group. The group itself is not the deepest wellspring of trust. Its trust points beyond itself to a deeper trustworthiness within reality. This trust is made explicit in the Christian proclamation of God's self-disclosing love.

What has all of this to do with future? The CREDO concept of trust is just this sort which Oden writes about: a trust based on the love shown by God toward persons, as revealed in Jesus Christ. But the wisdom of this trust must remain in question, no matter how strong faith may be, until the ultimate answer to trust takes place, which is the full disclosure of Christ in the eschaton. For this reason trust, especially Christian trust, is inexorably linked to the future.

⁴⁸Oden, pp. 93-94.

Future as a Concern of Pastoral Care

In Chapter Three, reference was made to the on-going activities which immediately follow the conclusion of each workshop. These activities are offered each community member for one basic reason: the larger community cares now for what happens to the new persons in their future with CREDO. The workshop is not just a weekend involvement, but rather the potential beginning of a spiritually fulfilling, long-term, growth producing relationship. The follow-up groups, the spiritual activities of the House, the continuing presence of the chaplains and other community persons who are willing to continue and deepen the workshop experience of the new members are all manifestations of a concern for that person's future. This future concern manifests itself in three areas.

First, the CREDO program is concerned with the future relationships which persons initiate and continue with others. Even in present relationships, this element of futurity exists. It exists in the trust that such relationships are worthwhile and will continue. It also exists in the hope that there is a unity of human destiny⁴⁹ at work in the concept of community.

The unity of human destiny, which always must still be found, makes it necessary for the individual to enter into association with others My own life

⁴⁹Pannenberg, p. 84.

succeeds only by assisting another person and thereby simultaneously strengthening the community that binds me to him. It has been correctly observed that the fortune or misfortune of the other person is always an essential component of one's own fortune or misfortune. Therefore, love in its comprehensive sense as the well-wishing assistance rendered to one's fellowman, is both the root of corporate life and also the source of the fulfillment of one's own life.⁵⁰

These thoughts of Pannenberg very adequately sum up the philosophy of CREDO. This concern that persons grow in relationships with others, trusting in the future of such growth, and thereby strengthening the bonds of community is one of the central aims of pastoral care.

Secondly, there is a deep concern that persons continue to have an ongoing relationship with the programs at CREDO. These programs themselves contain an element of futurity in all of their present-centeredness. The follow-up groups are meant to assist new members with developing plans for what lies ahead in their life. The religious groups have as a present goal the possibility of a deepened future relationship with God. The liberation groups imply a future freedom as the result of growth. The marriage enrichment group aims at deepening future love and care between persons. The groups relating to alcohol and drug problems contain the element of hope for a future free from continued dependence on substances. In these tangible dimensions of pastoral care, and in all of the other acts

⁵⁰Ibid.

of the community, the CREDO program seeks to help others move forward.

Finally, together with the concern for continuing relationships between persons, and of persons with the CREDO program, there is a third concern of pastoral care, more theological than the others. This is the concern that all of these efforts toward future involvement also be efforts at movement toward the infinite destiny of members of the community for God. The deepest desire of pastoral care must be this. Should CREDO fail at this, it would fail in its own deepest purpose, which is to be a community of those who seek to be "one with that other in the infinite."⁵¹

SUMMARY

This chapter presents an investigation of the aspects of pastoral care and theological concern which undergird the CREDO ministry. The CREDO concept of pastoral care includes both the work of the chaplains there and the care which occurs through the community of CREDO members themselves. This is discussed, and the aims of the pastoral care offered through the program are presented.

Four areas of theological and pastoral concern within the program are discussed separately within this chapter. These are the issues of alienation, hope,

⁵¹Ibid., p. 85.

reconciliation, and future. These are major issues which undergird an understanding of the development and direction of the CREDO ministry.

Alienation is defined theologically, as well as from a more social-psychological perspective. A pastoral care approach to the alienated person is presented, as it is used at CREDO.

A definition of hope is offered, including a CREDO theology of hope. The subjects of hopelessness and chaos are also discussed, along with an examination of a pastoral care approach to these conditions. The results of hope are also presented. Reconciliation is discussed theologically, and the CREDO concept of community and reconciliation is given. Together with this, the topic of responsibility and reconciliation is offered.

The subject of future is examined as it applies to the CREDO ministry. The issues of future and the CREDO faith, and future as a concern of pastoral care are discussed.

These are the areas of theological and pastoral concern which are deemed central by the founders and present leaders of this program. Whether there are other additional areas which could also be examined will be one of the topics taken up in Chapter Six, which is concerned with the findings of this dissertation, and their implications for future research.

CHAPTER V

EMPIRICAL INVESTIGATION

INTRODUCTION TO THE STUDY

In addition to the need for an investigation of the historical background of CREDO, the seventy-two hour workshop, and the theological and pastoral care concepts which undergird the program, there has also been a need for further empirical studies to measure the effectiveness of the changes which occur to CREDO participants. The careful accumulation of data which is descriptive in nature, and which may be analyzed using statistical formulae which test for the statistical significance of change, provides a medium through which such additional investigation can occur. Such information is essential for a systematic appraisal of the CREDO program, which focuses on issues such as personal growth, deepened interpersonal relationships, and gains in self-actualization.

The influence of the intensive small group on the process of self-actualization, and the concern of the CREDO program with such a process, has been discussed in Chapter Three. In order to add the dimension of empirical investigation to that evaluation of group process and self-actualization, the writer felt it was necessary that a reliable test be utilized which measures values and

behavior which are important in the development of self-actualization. The Personal Orientation Inventory is one test which has been created to meet such a need.

THE PERSONAL ORIENTATION INVENTORY

Since its publication in 1963, the Personal Orientation Inventory has stimulated considerable empirical research aimed at verification of hypotheses, and has created further insights into concepts of the self-actualizing person.¹ It consists of 150 two-choice comparative value and behavior judgments. The items are scored twice, first for two basic scales of personal orientation: inner-directed support (127 items) and time competence (23 items). Secondly, it is scored for ten sub-scales which measure a conceptually important element of self-actualizing.² The test consists of the following variables:³

1. Time Ratio: Time Incompetence/Time Competence - measures the degree to which one is "present" oriented.
2. Support Ratio: Other/Inner - measures whether reactivity orientation is basically toward others or self.
3. Self-Actualizing Value: measures affirmation of

¹ Everett L. Shostrom, *Edits Manual for the Personal Orientation Inventory* (San Diego: Educational and Industrial Testing Service, 1964), p. 4. Also see the Bibliography, pp. 31-34 for a list of studies which have been conducted.

²Ibid.

³Ibid., p. 5.

primary values of self-actualizing persons.

4. Existentiality: measures ability to situationally or existentially react without rigid adherence to principles.

5. Feeling Reactivity: measures sensitivity of responsiveness to one's own needs and feelings.

6. Spontaneity: measures freedom to react spontaneously or to be oneself.

7. Self-Regard: measures affirmation of self because of worth or strength.

8. Self-Acceptance: measures affirmation or acceptance of self in spite of weaknesses or deficiencies.

9. Nature of Man: measures degree to which one sees man as essentially good or evil; masculinity, femininity.

10. Synergy: measures ability to be synergistic, to transcend dichotomies. To see the opposites of life as meaningfully related.

11. Acceptance of Aggression: measures ability to accept one's natural aggressiveness as opposed to defensiveness, denial, and repression of aggression.

12. Capacity for Intimate Contact: measures the ability to develop contactful intimate relationships with other human beings, unencumbered by expectations and obligations.

Reliability

The reliability of the POI has been investigated

by Klavetter and Mogar,⁴ who found the test/retest reliability coefficients for the major scales of Time Competence (TC) and Inner Direction (I) to both be .71, and the subscales to be .52 to .82. They determined these levels to be commensurate with other personality inventories. Ilardi and May⁵ have written of coefficients ranging from .32 to .74, and have concluded that these findings are well within the ranges of comparable test/retest studies on the Minneapolis Multiphasic Personality Inventory and the Edwards Personality Preference Schedule. Shostrom⁶ has devoted a great deal of study to the issues of both validity and reliability in his development of the POI.

Validity

The validity of the POI is justified by the ability of the test to discriminate between persons who show a higher level of self-actualization than others who do not. These results have been verified by the studies of Fox,⁷

⁴R. E. Klavetter and R. E. Mogar, "Stability and Internal Consistency of a Measure of Self-actualization." *Psychological Reports*, XXI (1967), 422-424.

⁵R. L. Ilardi and W. T. May, "A Reliability Study of Shostrom's Personal Orientation Inventory." *Journal of Humanistic Psychology*, VIII:1 (1968), 68-72.

⁶Shostrom, Part III: Development, Validity, Reliability, pp. 23-33.

⁷J. J. Fox, "On the Clinical Use of the Personal Orientation Inventory." Unpublished manuscript, 1965.

Shostrom,⁸ Shostrom and Knapp,⁹ Weir and Gade,¹⁰ and Zaccaria and Weir,¹¹ all reporting significant discrimination between such groups as measured by the POI.

Previous Studies of CREDO Utilizing the POI

In 1973, Knapp and Fitzgerald¹² reported on the results of a test/retest project using the POI as one means of measurement. This testing was administered to a general CREDO population with ages ranging from 18 to over 40, and educational level ranging from grade school through post-graduate study. In 1975, Horowitz completed a study of CREDO persons which also utilized the POI.¹³ Again,

⁸Shostrom.

⁹Everett L. Shostrom and R. R. Knapp, "The Relationship of a Measure of Self-actualization (POI) to a Measure of Pathology (MMPI) and to Therapeutic Growth." *American Journal of Psychotherapy*, XX (1965), 193-202.

¹⁰W. R. Weir and E. M. Gade, "An Approach to Counseling Alcoholics," *Rehabilitation Counseling Bulletin*, XII (1969), 11-16.

¹¹J. S. Zaccaria and W. R. Weir, "A Comparison of Alcoholics and Selected Samples of Non-alcoholics in Terms of a Positive Concept of Mental Health." *Journal of Social Psychology*, LXXI (1967), 151-157.

¹²R. R. Knapp and O. R. Fitzgerald, "Evaluation of the Effects of a Transgenerational Workshop Experience in Communication among Navy Personnel." Unpublished paper, 1973.

¹³R. S. Horowitz, "An Investigation of the Relationship Between an Intensive Small Group Experience and Changes in Interpersonal Attitudes, Behavior, and Self-Actualization." (Unpublished Ph.D. Dissertation, California School of Professional Psychology, 1975).

these subjects were volunteers from among the general CREDO population, with an age range of 19-45, and an education range from grade school through college.

Uniqueness of the Present Study

Prior to this dissertation, no research has been conducted which specifically investigates the effect of the CREDO program on individuals undergoing treatment for drug abuse while assigned to the Naval Drug Rehabilitation Center at the Naval Air Station, Miramar, California. Since CREDO is supported administratively by the Drug Rehabilitation Center, the opportunity to conduct such an investigation was authorized for this writer by Captain C. Nello Pierozzi, then Commanding Officer of the Rehabilitation Center. Liaison was established through Lieutenant Commander William Weiner, Medical Service Corps, United States Navy, Director of Rehabilitation, to initiate an experimental program involving CREDO. The test utilized for measurement was once again the Personal Orientation Inventory.

SAMPLES

The samples for this research consisted of enlisted service persons currently undergoing treatment in one of the four tracks at the Rehabilitation Center. There are presently four treatment tracks: SALT, Project, Community, and Marine. Each track offers related programs consisting

of individual and group therapy, interpersonal communication, substance abuse education, and military orientation.¹⁴ Additionally, the volunteers for this research were individuals who, in the opinion of their track leaders, might benefit from a growth experience such as CREDO offers. It was originally planned to draw sixty persons who would be willing to volunteer for the program, with the endorsement of their track leader. An attempt would be made to have all four tracks represented in the process.

METHOD

A research design was devised by the writer which took into consideration the practical operational requirements of both CREDO and the Naval Drug Rehabilitation Center. In consultation with Dr. Forest Harrison of the Education Department, Claremont Graduate School, Claremont, California, and with Chaplain Edward Hughes, CREDO Director and Chaplain Vincent W. Carroll, Assistant CREDO Director, the following was implemented.

1. Two groups were established, consisting of volunteers for the CREDO workshop. Through a process which assured, as carefully as possible, a true random selection, one group would attend, thereby becoming the experimental (CREDO) group, and the other would not attend, thereby

¹⁴A. M. Drake and D. Kolb, "The First Year's Experience at Miramar Drug Rehabilitation Center," *All Hands* (March 1973), 55-61.

becoming the control group. Each group would be tested, using the POI, at three points: the Thursday afternoon of a given CREDO workshop, the Sunday afternoon of the workshop attended, and the Monday afternoon three weeks following. This procedure allowed for the implementation of a pretest/posttest/post-posttest design,¹⁵ which establishes a strong empirical base for assessing the impact, if any, of the CREDO workshop.

2. Pretests and post-posttests were conducted for both the experimental and control groups either in the Boardroom of the Rehabilitation Center or in a sheltered area outside at the Center, if the Boardroom was occupied. The writer or another responsible CREDO staff member was present during the testing, to insure that a person familiar with the procedure used for the POI was present. This person remained available throughout the test period to monitor the test and to answer questions as necessary.

3. Posttests conducted immediately after the CREDO workshop were either conducted for both groups at the Rehabilitation Center, or for CREDO participants at the retreat lodge and for the control group at the Rehabilitation Center.

At the time of their first testing, participants were met and instructed in this manner:

¹⁵D. T. Campbell and J. C. Stanley *Experimental and Quasi-experimental Designs for Research*, (Chicago: Rand McNally, 1966), pp. 6-24.

1. The instructor would introduce himself and briefly clarify the purpose of the CREDO weekend, stating that it would be an interpersonal growth experience to take place at a lodge in Julian, California.

2. The CREDO weekend would be offered as an additional opportunity separate from treatment at the Rehabilitation Center, but potentially helpful to such treatment.

3. Participants were asked again if it was their intention to clearly volunteer for the CREDO experience.

4. Participants were then instructed to ascertain that they fully understood that only half would attend, and were then given yet another opportunity to decline the experiment if such a selection changed their attitude about assisting with the testing program.

5. Participants were asked if they would, to the best of their knowledge, still be at the Rehabilitation Center approximately four weeks after their first test, in order to ascertain their availability for the post-posttesting.

6. Participants were then given instructions concerning the Personal Orientation Inventory (POI) as follows:

- a. The test consists of 150 pairs of numbered statements, marked, i.e., 1a or 1b.
- b. Read each statement and decide which of the paired statements most consistently applies to you.

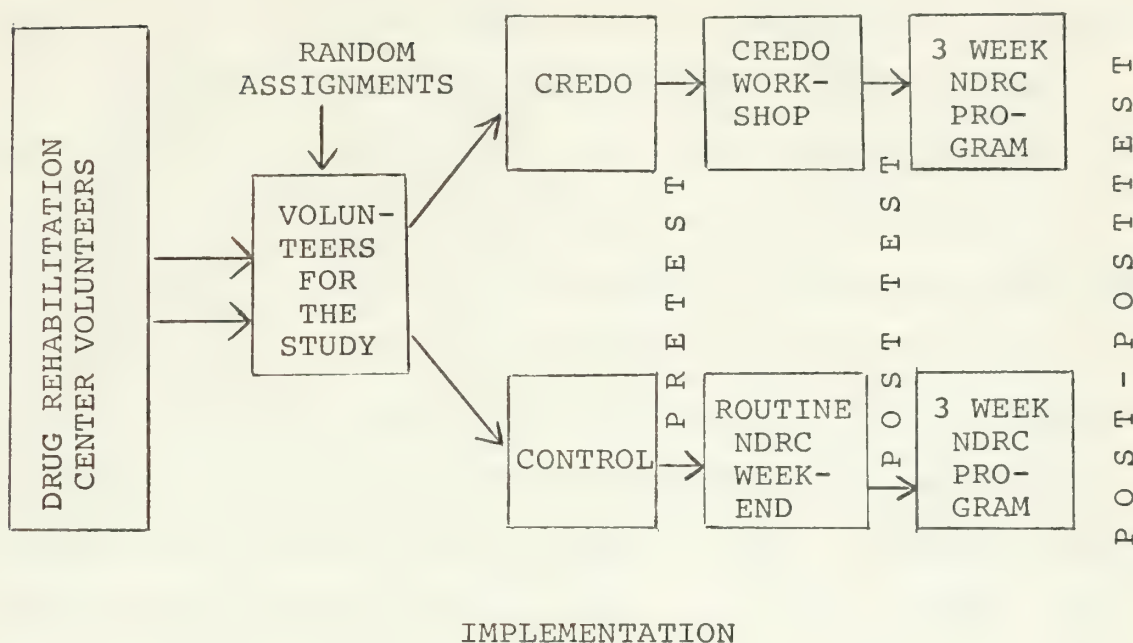
- c. Mark your answer on the answer sheet provided.
If a is true or mostly true to you, mark a.
If b is true or mostly true to you, mark b.
If neither statement applies to you, or refers to something you don't know about, leave it blank.
- d. Give your own opinion of yourself, as you feel about yourself today.
- e. If the question is not clear, the person giving the test can be asked about it.
- f. There is no time limit to the test.

7. Testees were informed that after the test, slips of paper would be drawn containing either the number 1 or the number 2. The 1's would attend the workshop, and the 2's would become members of the control group.

The use of the drawing of numbers assured a random selection, as well as being viewed fair by the participants. No attempt was made to predetermine selection of any participant, and all of the drawings were conducted in identical fashion.

In order to help clarify the research design described above, Figure 1 is presented below.

Figure 1. Flow Diagram of the Research Design



In accordance with the research design discussed above, testing was implemented during the months of April-October, 1975. While it was originally planned to have at least thirty in both the experimental and control groups, in actuality the final groups consisted of thirty-one in the experimental (CREDO) group, and twenty-four in the control group. Although each monthly subset of testees began equally, attrition was experienced in some cases at both posttest and post-posttest intervals for both groups. While the CREDO participants were always available for post-testing immediately following the workshop, either at the lodge where the workshop occurred or upon return to the Rehabilitation Center, this was not the case for control group members. On several occasions at posttest

time, there were unauthorized absences, or due to administrative error the participant was not retained at the center as instructed, but was allowed to leave the area in an off-duty status. During the three week interim between the posttest and post-posttest, losses also occurred due to participants' failure to be retained in the drug rehabilitation program, or due to shortened treatment as a result of accelerated discharge from the service. Five volunteers in the control group and seven volunteers in the experimental group did not complete the testing. Although nearly complete information was available for those dropped, they were not included because it was desired to have the differences in group scores from one testing time to any other testing time reflect only changes in individuals, rather than reflect the dropping of some individuals from one testing time to another testing time. Since collected data was measured separately for the control and experimental groups, the unequal sample sizes was not considered a problem in the presentation of the data.

Treatment of the data consisted of the following procedures:

1. The POI tests were hand scored, and the results were then transferred to computer cards for each subject.
2. The computer cards were punched and verified, and the card then was verified by proofreading it with the original test scores.

3. Appropriate statistical measurements were then conducted as needed to evaluate the information contained in the test scores.

The reader is again reminded of the uniqueness of this particular study. While other CREDO studies have been conducted as mentioned, they have been concerned with general populations and diverse age groups. The reader is reminded that this population is drawn from a group consisting entirely of lower-grade enlisted service persons, all in their twenties or younger, and all largely from the same sociological background. Table 1 is offered to more clearly present the population for this study.

Table 1
Comparison of Experimental and Control Groups

Variable	CREDO Group No. (N=31)	Control Group No. (N=24)	Total	CREDO Group %	Control Group %
Rank					
PO2 or below	31	24	55	100.0	100.0
Marital Status					
Married	3	3	6	9.7	12.5
Single or Divorced	28	21	49	90.3	87.5
Education					
Some college	2	0	2	6.5	0.0
High School graduate	12	10	22	38.7	41.7
Non graduate	17	14	31	54.8	58.3
Age					
21 or over	8	7	15	25.8	29.2
Under 21	23	17	40	74.2	70.8
Sex					
Males	29	23	52	93.5	95.8
Females	2	1	3	6.5	4.2
Religion					
None	8	11	19	25.8	45.8
Protestant	13	6	19	41.9	25.0
Catholic	10	5	15	32.3	20.8
Other	0	2	2	0.0	8.3

DISCUSSION AND RESULTS OF THE TESTING
CONDUCTED AT THE NAVAL DRUG REHABILITATION CENTER

The central question to be asked concerning the results of the CREDO workshop is "Does it produce change in participants?" A further question is "In what direction is such change?" Yet a third question is "Could it produce change in individuals involved in treatment for drug use, who are thereby part of a unique population?" For the writer, these questions, as they related to the individuals tested at the Naval Drug Rehabilitation Center were particularly important.

It was also important that the research be designed to provide for a measurement of change over time from immediately before the CREDO workshop to immediately after for both groups, and for the measurement of change over time for the following three week interim between the posttest and the post-posttest.

This research design provides answers to several additional questions raised by the writer. Did change take place in the experimental (CREDO) group, as measured by the POI scales, which did not occur in the control group? Was such change statistically significant? In what direction did such change occur? Was it toward an increase in self-actualization as measured by the POI scales, or toward a decrease? Was the impact, if any, of the CREDO

weekend on participants in the experimental group increased, sustained, or lessened during the three week interim between posttest and post-posttest, while they remained at the Drug Rehabilitation center?

To obtain this information, the Statistical Package for Social Sciences (SPSS) program for t-tests was utilized, with consideration given to the fact that the data was based on repeated measurements. Therefore the means of the differences between scores was a factor in the computation of the data.

To assist the reader in a comparison of the results of the POI tests for both the experimental and control groups, tables of statistical data are presented here to compare the groups at three periods:

1. Table 2 presents a comparison of the groups for pretest and posttest (tests 1 and 2).
2. Table 3 presents a comparison of the groups for pretest and post-posttest (tests 1 and 3).
3. Table 4 presents a comparison of the groups for posttest and post-posttest (tests 2 and 3).

Means, Standard Deviations, Pearson Product Moment Correlation Coefficient and t-tests of Differences Between Means for Correlated Observations for the Personal Orientation Inventory

* $p < .05$, two-tailed
** $p < .01$, two-tailed

Table 3

Means, Standard Deviations, Pearson Product Moment Correlation Coefficient and t-tests of Differences Between Means for Correlated Observation for the Personal Orientation Inventory

POI SCALE	EXPERIMENTAL (N=31)				CONTROL (N=24)							
	PRETEST		POST-POSTTEST		r	t	PRETEST		POST-POSTTEST		r	t
	MEAN	S.D.	MEAN	S.D.			MEAN	S.D.	MEAN	S.D.		
Tc	13.84	3.42	14.35	3.93	.47	0.75	14.87	3.98	14.62	3.77	.48	0.31
I	79.39	11.44	80.39	14.26	.19	0.34	83.21	11.71	81.71	15.97	.54	0.53
SAV	18.61	3.78	17.39	4.14	.29	1.45	18.62	3.03	16.88	4.38	.14	1.73
Ex	19.48	3.54	20.06	3.75	.30	0.75	23.46	3.44	21.87	5.56	.42	1.50
Fr	15.35	3.29	15.26	3.49	.01	0.11	15.79	2.57	15.12	3.49	.63	1.19
S	11.71	2.70	11.45	3.17	.01	0.34	12.17	2.91	11.33	3.71	.50	1.21
Sr	10.84	3.80	10.97	3.66	.28	0.16	10.67	3.20	10.96	3.67	.47	0.40
Sa	14.74	2.93	15.71	3.31	.10	1.28	15.96	3.50	15.92	3.40	.31	0.05
Nc	10.39	2.47	10.58	2.25	.29	0.38	10.67	1.83	10.25	2.72	.43	0.80
Sy	5.84	1.55	6.03	1.45	.45	0.68	6.21	1.53	5.50	1.69	.33	1.85
A	15.77	3.09	15.90	3.94	.11	0.15	16.25	3.93	16.46	4.52	.37	0.21
C	17.48	3.00	18.10	3.97	.33	0.83	18.33	3.93	17.62	4.43	.56	0.88

Table 4

Means, Standard Deviations, Pearson Product Moment Correlation Coefficient and t-tests of Differences Between Means for Correlated Observations for the Personal Orientation Inventory

POI SCALE	EXPERIMENTAL (N=31)			CONTROL (N=24)			r	t	POST-POSTTEST			r	t
	POSTTEST MEAN	S.D.	POST-POSTTEST MEAN	POSTTEST MEAN	S.D.	POST-POSTTEST MEAN			MEAN	S.D.	POST-POSTTEST MEAN		
Tc	16.03	3.36	14.35	14.71	4.57	14.62	.43	2.38*	14.71	4.57	14.62	.66	0.12
I	85.10	11.04	80.39	81.50	14.63	81.71	.41	1.87	81.50	14.63	81.71	.74	0.09
SAV	19.48	2.89	17.39	17.58	4.05	16.88	.36	2.85**	17.58	4.05	16.88	.51	0.83
Ex	19.22	3.55	20.06	22.46	5.18	21.87	.32	1.10	22.46	5.18	21.87	.71	0.70
Fr	17.00	2.14	15.26	14.71	3.57	15.12	.32	2.81**	14.71	3.57	15.12	.51	0.59
S	13.13	1.98	11.45	11.87	3.28	11.33	.17	2.72*	11.87	3.28	11.33	.66	0.91
Sr	12.68	2.71	10.97	11.21	3.22	10.96	.36	2.58*	11.21	3.22	10.96	.74	0.49
Sa	15.71	3.46	15.71	15.92	2.86	15.92	.46	0.00	15.92	2.86	15.92	.50	0.00
Nc	11.93	2.03	10.58	10.21	2.60	10.25	.18	2.74**	10.21	2.60	10.25	.54	0.08
Sy	6.55	1.43	6.03	5.87	1.82	5.50	.15	1.53	5.87	1.82	5.50	.48	1.03
A	17.00	3.02	15.90	16.12	5.05	16.46	.22	1.38	16.12	5.05	16.46	.63	0.39
C	17.77	3.38	18.10	17.58	4.43	17.62	.23	0.39	17.58	4.43	17.62	.64	0.05

* $p \leq .05$, two-tailed

** $p \leq .01$, two-tailed

Table 2 reflects the data considered most important for this study, inasmuch as it measures the change reported for the period of the CREDO workshop itself.

1. There were eight statistically significant changes shown within the experimental group, all taking place in a positive direction as indicated by the higher posttest mean scores. Changes occurred as represented by POI scales:

- a. Tc. Participants become more aware of their present, as opposed to past or future.
- b. I. Participants reported more independent and self-supportive behavior.
- c. Fr. Participants became more sensitive to their own needs and feelings.
- d. S. Participants were more capable of expressing their feelings of self-worth.
- e. Sr. Participants gained in feelings of self-worth.
- f. Nc. Participant's view of the nature of man became more positive.
- g. Sy. Participants were able to see life's opposites as more meaningfully related.
- h. A. Participants gained in their ability to accept anger and aggression within one's self as natural.

2. This reported change for the experimental group is reflective of the goals of the CREDO workshop, which are to

increase present awareness, ability to relate to others, increased ability to experience and share feelings, increased ability to free one's self for spontaneous behavior, a positive view of the sacredness of human life, positive feelings of self worth, and an increase in one's ability to experience and positively handle negative feelings such as anger.

3. There were no statistically significant changes for persons in the control group for this same period of time, indicating that their view of themselves during the same reporting period did not significantly change, as reported by the POI.

4. The correlations between pretest and posttest scores are in general slightly lower for the experimental group than for the control group. This is probably due to the fact that gains in the experimental group were greater than those in the control group.

Table 3 reflects additional data considered important for this study, in that it examines the possibility of longer-term changes which span the CREDO workshop and the return of participants to the program and environmental setting of the Drug Rehabilitation Center. The reader is reminded at this point that all participants in this particular study were undergoing treatment for drug use, and were assigned for duty in the Rehabilitation Center.

1. No statistically significant changes took place in either group during this testing period. As a group, there was no movement in either direction to a significant degree on any of the POI scales.

2. An examination of the correlation coefficients reflects that more change took place individually in the experimental (CREDO) group than in the control group. There is a noticeable trend toward lower correlations in the experimental group, which would indicate that some individuals moved up and others down in their scores. Considerable movement did occur.

3. The correlations for the control group do not reflect the same intensity of change as do those in the experimental group.

4. It seems reasonable to assume that such increased movement in the experimental group may be associated with the CREDO weekend experience, resulting in attitudinal change and individual movement in some direction as indicated by POI scale scores.

Table 4 presents the third set of comparative data considered important for this study, in that it reflects group change from after the CREDO weekend to the end of the three-week period. All of this time represents, for both groups, a period of treatment at the Rehabilitation Center.

1. Considerable change is once again noted for the

participants in the experimental (CREDO) group. Six of the POI scales reflect statistically significant change. However, an examination of the mean scores reflects that such change is in a reverse direction, denoting loss of previous gains. Significant loss is reflected in these areas:

- a. Tc. Participants became less aware of their present than during the CREDO weekend. There was more return to concern with past or future.
- b. SAV. Participants reported less holding of the values of self-actualizing persons than they reported during the period of the CREDO workshop.
- c. Fr. Participants became less sensitive to their own needs and feelings than they were during the CREDO workshop.
- d. S. Participants became less free to express their feelings behaviorally than during the CREDO workshop.
- e. Sr. Participants reported lessened feelings of self worth than were reported for the period of the CREDO workshop.
- f. Nc. Participant's view of the nature of man became less positive than it had been during the CREDO workshop.

2. No statistically significant change was shown in the scores for the control group.

3. It should be noted that once again, an examination of the correlation scores for the groups reflects that more change took place individually in the experimental (CREDO) group than in the control group. There is again a noticeable trend toward lower correlations in the experimental group, indicating that individuals moved both up and down in the direction taken by their scores on the POI scales. It is difficult to hypothesize any particular reasons for this.

4. The impact of the CREDO workshop, as measured by scale scores for the POI, appears to have been lessened in the categories noted above during the three-week period between posttest and post-posttest, while undergoing treatment at the Drug Rehabilitation Center.

Tables 5 and 6 have been prepared to assist the reader in an evaluation of the results of the Naval Drug Rehabilitation Center testing for both the experimental and control groups, across all three testing times. The mean score for each scale of the POI is presented for pretest, posttest, and post-posttest intervals, together with the direction, either positive or negative, of change in the group scores.

1. Table 5 displays more emphatically the changes which took place in the experimental (CREDO) group. The

Table 5

COMPARISON OF MEANS AND DIRECTION OF FLOW AS MEASURED

BY POI SCALES FOR NDRC EXPERIMENTAL GROUP

(N=31)

POI SCALE	PRETEST		POSTTEST		POSTTEST		PRETEST	
	MEAN	DIRECTION	MEAN	DIRECTION	MEAN	DIRECTION	POST-POSTTEST DIRECTION	
Tc	13.84	+	16.03	-*	14.35	-*	+	
I	79.39	+	85.10	-	80.39	-	+	
SAV	18.61	+	19.48	-**	17.39	-**	-	
Ex	19.48	-	19.22	+	20.06	+	+	
Fr	15.35	+	17.00	-**	15.26	-**	-	
S	11.71	+	13.13	-*	11.45	-*	-	
Sr	10.84	+	12.68	-*	10.97	-*	+	
Sa	14.74	+	15.71	-	15.71	-	+	
Nc	10.39	+	11.93	-**	10.58	-**	+	
Sy	5.84	+	6.55	-	6.03	-	+	
A	15.77	+	17.00	-	15.90	-	+	
C	17.48	+	17.77	+	18.10	+	+	

*P < .05, two-tailed

**P < .01, two-tailed

Table 6

COMPARISON OF MEANS AND DIRECTION OF FLOW AS MEASURED

BY POI SCALES FOR NDRC CONTROL GROUP

(N=24)

POI SCALE	PRETEST		POSTTEST		POST		PRETEST	
	MEAN	DIRECTION	MEAN	DIRECTION	MEAN	DIRECTION	POST-POSTTEST DIRECTION	
Tc	14.87	-	14.71	-	14.62	-	-	
I	83.21	-	81.50	+	81.71	+	-	
SAV	18.62	-	17.58	-	16.88	-	-	
Ex	23.46	-	22.46	-	21.87	-	-	
Fr	15.79	-	14.71	+	15.12	+	-	
S	12.17	-	11.87	-	11.33	-	-	
Sr	10.67	+	11.21	-	10.96	-	+	
Sa	15.96	-	15.92	n.c.	15.92	-	-	
Nc	10.67	-	10.21	+	10.25	+	-	
Sy	6.21	-	5.87	-	5.50	-	-	
A	16.25	-	16.12	+	16.46	+	+	
C	18.33	-	17.58	+	17.62	+	-	

*p \leq .05, two-tailed**p \leq .01, two-tailed

statistically significant changes in a positive direction which occurred between pretest and posttest are largely dissipated by the statistically significant changes which occurred in a negative direction between the posttest and post-posttest times.

2. No statistically significant changes took place in either direction for the control group.

3. Although the changes in the experimental (CREDO) group between the pretest and post-posttest times are not statistically significant in difference, it is interesting to note that there is some residual gain on nine of twelve POI scales. Residual gain occurs in only two scales for the control group.

In addition to the investigation of the means and correlations, a further analysis was employed, which consisted of comparing the standard deviations of the experimental and control groups for each scale of the POI, to determine if they reflected a convergence or divergence between pretest/posttest and also between pretest/post-posttest scores. Such an investigation could answer yet another question: Does the CREDO workshop result in groups becoming more alike, again as measured by the scales of the POI?

Tables 7, 8, and 9 allow for an examination of data which will show this information, and are discussed here separately.

Table 7

COMPARISON OF THE DIVERGENCE OR CONVERGENCE OF STANDARD
DEVIATIONS FOR NDRC EXPERIMENTAL AND CONTROL GROUPS: POI PRETEST/POSTTEST

EXPERIMENTAL GROUP (N=31)				CONTROL GROUP (N=24)			
POI SCALE	TEST	POI SCALE		TEST	POI SCALE		
		GROUP SD	RESULT		GROUP SD	RESULT	
Tc	1	3.42	convergence	1	3.98	divergence	
	2	3.36		2	4.57		
I	1	11.44	convergence	1	11.71	divergence	
	2	11.04		2	14.63		
SAV	1	3.78	convergence	1	3.03	divergence	
	2	2.89		2	4.05		
Ex	1	3.54	divergence	1	3.44	divergence	
	2	3.55		2	5.18		
Fr	1	3.29	convergence	1	2.57	divergence	
	2	2.14		2	3.57		
S	1	2.70	convergence	1	2.91	divergence	
	2	1.98		2	3.28		
Sr	1	3.80	convergence	1	3.20	divergence	
	2	2.71		2	3.22		
Sa	1	2.93	divergence	1	3.50	convergence	
	2	3.46		2	2.86		
Nc	1	2.47	convergence	1	1.83	divergence	
	2	2.03		2	2.60		
Sy	1	1.55	convergence	1	1.53	divergence	
	2	1.43		2	1.82		
A	1	3.09	convergence	1	3.93	divergence	
	2	3.02		2	5.05		
C	1	3.00	divergence	1	3.93	convergence	
	2	3.38		2	4.43		

Test 1: Pretest
Test 2: Posttest

Table 8

COMPARISON OF THE DIVERGENCE OR CONVERGENCE OF STANDARD

DEVIATIONS FOR NDRC EXPERIMENTAL AND CONTROL GROUPS: POI PRETEST/POST-POST-TEST

EXPERIMENTAL GROUP (N=31)					CONTROL GROUP (N=24)				
POI SCALE	TEST	GROUP	SD	RESULT	POI SCALE	TEST	GROUP	SD	RESULT
Tc	1	3.42		divergence	Tc	1	3.98		convergence
	3	3.93				3	3.77		
I	1	11.44		divergence	I	1	11.71		divergence
	3	14.26				3	15.97		
SAV	1	3.78		divergence	SAV	1	3.03		divergence
	3	4.14				3	4.38		
Ex	1	3.54		divergence	Ex	1	3.44		divergence
	3	3.75				3	5.56		
Fr	1	3.29		divergence	Fr	1	2.57		divergence
	3	3.49				3	3.49		
S	1	2.70		divergence	S	1	2.91		divergence
	3	3.17				3	3.71		
Sr	1	3.80		convergence	Sr	1	3.20		divergence
	3	3.66				3	3.67		
Sa	1	2.93		divergence	Sa	1	3.50		convergence
	3	3.31				3	3.40		
NC	1	2.47		convergence	NC	1	1.83		divergence
	3	2.25				3	2.72		
SY	1	1.55		convergence	SY	1	1.53		divergence
	3	1.45				3	1.69		
A	1	3.09		divergence	A	1	3.93		divergence
	3	3.94				3	4.52		
C	1	3.00		divergence	C	1	3.93		divergence
	3	3.97				3	4.43		

Test 1: Pretest
Test 3: Post-posttest

Table 9

COMPARISON OF THE DIVERGENCE OR CONVERGENCE OF STANDARD

DEVIATIONS FOR NDRC EXPERIMENTAL AND CONTROL GROUPS: POI POSTTEST/POST-POSTTEST

EXPERIMENTAL GROUP (N=31)				CONTROL GROUP (N=24)			
POI SCALE	TEST	GROUP SD	RESULT	POI SCALE	TEST	GROUP SD	RESULT
Tc	2	3.36	divergence	Tc	2	4.57	convergence
	3	3.93			3	3.77	
I	2	11.04	divergence	I	2	14.63	divergence
	3	14.26			3	15.97	
SAV	2	2.89	divergence	SAV	2	4.05	divergence
	3	4.14			3	4.38	
Ex	2	3.55	divergence	Ex	2	5.18	divergence
	3	3.75			3	5.57	
Fr	2	2.14	divergence	Fr	2	3.57	convergence
	3	3.49			3	3.49	
S	2	1.98	divergence	S	2	3.28	divergence
	3	3.17			3	3.71	
Sr	2	2.71	divergence	Sr	2	3.22	divergence
	3	3.66			3	3.67	
Sa	2	3.46	convergence	Sa	2	2.86	divergence
	3	3.31			3	3.40	
Nc	2	2.03	divergence	Nc	2	2.60	divergence
	3	2.25			3	2.72	
Sy	2	1.43	divergence	Sy	2	1.82	convergence
	3	1.45			3	1.69	
A	2	3.02	divergence	A	2	5.05	convergence
	3	3.94			3	4.52	
C	2	3.38	divergence	C	2	4.43	no change
	3	3.97			3	4.43	

Test 2: Posttest

Test 3: Post-posttest

Table 7 presents the following data:

1. The most notable feature is the convergence of the standard deviations which occurred in the experimental (CREDO) group. Standard deviations decreased in size for nine of twelve POI scales, with resultant convergence.

2. In contrast, the standard deviations shown for the control group show reduction for only one of twelve POI scales.

3. The explanation for the convergence which occurred in the experimental group is in keeping with generally anticipated results of the CREDO workshop. It is designed to bring about a sense of community, with participants becoming more alike in their values and perceptions.

4. In contrast, the control group became more like each other on only one of twelve scales. Reasons for this dissimilarity are not known. One can speculate that it may be due in part to a test/retest phenomena. If so, the convergence of the CREDO group scores is even more noteworthy.

5. No statistical tests of differences between standard deviations were performed. The writer was only interested in presenting the trend at test times toward either convergence or divergence for the experimental and control groups.

Table 8 provides additional data:

1. Convergence within the experimental (CREDO) group

from pretest/post-posttest time diminished after the workshop, resulting in no notable difference between experimental and control groups when they arrive at post-posttest time.

2. During this three week period, participants in the experimental (CREDO) group were able to participate in the ongoing activities at CREDO House such as follow-up groups for workshop participants, evening activities, etc., only as given permission by their respective track leaders and their representatives, or if on liberty. Thus their attendance was at best sporadic. This lack of regular ongoing participation, while understandable due to the limitations of time, transportation, and the activities of the Rehabilitation Center, would tend to lessen an ongoing sense of community among the CREDO participants.

3. Additionally, these participants returned immediately to their own respective treatment tracks at the Rehabilitation Center, again resulting in some loss of contact with each other.

4. These findings support the premise of the CREDO program which states that the sense of community experienced during the workshop tends to become lessened without ongoing participation in follow-up groups and ongoing House activities.

Table 9 also provides additional data which reflects the loss of convergence in the experimental group in the

three-week period between posttest and post-posttest.

1. Convergence within the experimental (CREDO) group diminished over the three-week period following the workshop, resulting in no notable difference between experimental and control groups when they arrive at post-posttest time.

2. Some increase in convergence is noted within the control group in the posttest/post-posttest period. The reasons for this are a matter for conjecture.

CONCLUDING STATEMENTS

The following observations are offered by the writer by way of a summary of the data presented in this study.

1. The data shows that definite change occurred in the experimental (CREDO) group during the seventy-two hour workshop, as indicated by the increase in a positive direction of the mean scores for POI scales and the convergence of individual scores as reflected by smaller standard deviations for the POI scales.

2. An additional phenomena took place with the experimental group, in that at test time three (post-posttest) their relative positions to each other were different than at test time one (pretest), as indicated by the examination of the correlations involved.

3. None of the phenomena described above occurred

in the control group.

4. The scores for POI scales recorded for the experimental group used in this research are quite similar to POI scores recorded for other test groups in the literature on the test. This study indicates the servicepersons undergoing treatment for substance abuse at the Naval Drug Rehabilitation Center gain from the CREDO workshop at statistically significant levels commensurate with gains recorded for groups drawn from the general population which have been tested by the POI.¹⁶

5. The research conducted for this study was, in part, to determine the potential value of the CREDO workshop as an adjunct to the regular treatment offered to individuals at the Drug Rehabilitation Center. The gains demonstrated by the POI for members of the experimental group would seem to justify the very real usefulness and value of the CREDO program for volunteer participants who are in treatment at the Rehabilitation Center.

6. The design of the CREDO program since its inception has been to offer a short-term intensive growth experience which may lead to increased self-awareness, heightened interpersonal experiences, and value change. No claim is made for therapeutic or long-term change. The results of this study closely parallel these long-established premises.

¹⁶Shostrom, pp. 23-33.

CHAPTER VI

CONCLUSION

Summary

The purpose of this study was to examine the CREDO House approach to ministry and pastoral care. The objectives of this study were as follows:

1. To compile the history of the CREDO project from the period of its inception through December, 1975.

2. To trace the background influences of the small group and Cursillo movements on the CREDO weekend workshop, and to describe the workshop itself in detail.

3. To explore the theological and pastoral care dimensions of the CREDO program.

4. To devise and implement a test program, using both an experimental and control group, to measure the effectiveness of the CREDO workshop on patients undergoing treatment for substance abuse at the Naval Drug Rehabilitation Center at Miramar, California.

Review of the Methods

The following methods were utilized in the completion of this dissertation:

For chapter two, "The History of the CREDO Project," a review was conducted of the files and literature contained

at CREDO House. Together with this literature search, personal interviews were held at length with each Navy Chaplain who has been assigned for duty at CREDO since its formulation, in order to make use of them as invaluable primary resources, and to have their personal views on the history of the program.

For Chapter Three, "The Credo Seventy-two Hour Workshop," a search of pertinent literature on the intensive small group movement and the Cursillo movement was conducted. The writer additionally attended one CREDO seventy-two hour workshop as a participant, and served as a staff member on nine other workshops. He also took part in several meetings to evaluate and update the workshop process.

For Chapter Four, "The Theological and Pastoral Care Dimensions of the CREDO Approach to Ministry," the CREDO documents and literature were searched as primary resources to ascertain statements they contained with regard to the theological and pastoral care dimensions of the program. Conversations on these subjects were held with CREDO leaders and staff. The writer's own personal understanding of, and involvement in, the theology and pastoral care offered in the CREDO program was incorporated.

For Chapter Five, "Empirical Investigation," a sample consisting of fifty-five persons was tested by means of the Personal Orientation Inventory in order to measure self-actualized change as interpreted by that test. The

sample consisted of an experimental group composed of CREDO workshop participants, as contrasted with a control group of nonparticipants. Data gathered from this investigation was statistically analyzed by means of computer.

Discussion of Findings

Based on the research conducted for this dissertation, these conclusions are presented:

1. CREDO House exists historically as an experimental form of ministry within the Navy Chaplain Corps. In the five years of its existence, it has gradually moved away from its earlier liaison with Navy drug rehabilitation programs, and more toward being a theologically centered, growth-oriented, experimental form of ministry which is available to all eligible persons seeking involvement.

2. The CREDO seventy-two hour workshop functions as the center of the CREDO program. While it utilizes group process, its central aim is not therapeutic gain for participants, but rather the beginning of involvement in a spiritual community which is based on acceptance and trust. Frequently, therapeutic gains do occur to participants. This gain is well defended in the empirical literature available on the CREDO program.

3. The workshop is neither just a process of group dynamics nor a religious retreat, but rather a creative and

innovative blending of both in an approach to personal and interpersonal growth which includes the dimension of the Christian faith. The CREDO community embodies much of the group process approach in the ongoing programs of CREDO House. Additionally, the religiously oriented members of the community embody an evangelizing process which proclaims the Christian faith.

4. Theologically, the Christian faith undergirds the CREDO program. The Christian concepts of hope and reconciliation, based on the person and redemptive work of Jesus Christ, and His death and resurrection, are implicit factors in the entire CREDO ministry. This theological foundation is explicitly presented in the religious activities of the CREDO ministry, such as Holy Communion, worship services, and Biblical studies.

5. The CREDO program has been successful in reaching and retaining individuals who have not sought help from Navy Chaplains functioning in more traditional military chapel programs. An impressive number of these individuals have reported increased interest in the spiritual dimensions of life, and increased involvement in religious programs. This has been documented in empirical literature on file at CREDO House.¹

¹Edmund D. Thomas, Marjorie H. Royle, and Kent S. Crawford, "Preliminary Evaluation of the CREDO Experience and Changes in Life Style as Reported by Participants," Unpublished paper, 1971. On file at CREDO House, San Diego, California.

6. The empirical research conducted for this dissertation has demonstrated the effectiveness of the workshop in bringing about statistically significant change in individuals, as measured by the Personal Orientation Inventory.

7. The CREDO program has proven to be a viable religious program, well supported and endorsed by its members, which continues to function as a medium of religious and pastoral care within the structure of the Navy.

Before leaving this section on the discussion of the findings of this research, some additional comment is necessary in order to reflect upon the form and format of the CREDO weekend workshop and the ongoing CREDO program. This comment is necessary in order to raise some issues which have arisen as a result of this investigation.

The CREDO weekend is an experiential design. The structure of the weekend has noticeable similarities to the marathon weekend type of group experience. The style employed and the group process tools which are used are quite similar to the sensitivity and growth group approaches discussed in Chapter Three. Personal participation and personal growth are strongly encouraged during the weekend, particularly the type of growth referred to as self-actualization.² Openness, honesty, the sharing of feelings,

²Abraham H. Maslow, *Motivation and Personality* (New York: Harper & Row, 1970), pp. 149-202.

and the discussion of personal concerns are all encouraged in the process of forming the beginnings of a community type of relationship. The educational aspect of the weekend is stressed, in that the workshop leader and staff are concerned to both teach and act as good role models in helping participants discover new and more meaningful ways to relate, both in the workshop and in "back home" situations.

In all of these activities, the CREDO program is closely aligned with the Laboratory Training Model, or the T-Group with personal and interpersonal emphasis. The goals of the CREDO weekend parallel the goals which Lubin and Eddy emphasize for the T-Group:

. . . laboratory training (including both the T-group with a group emphasis and the T-group with a personal-interpersonal emphasis) retains a strong tie to its origin as an educational method, is concerned with cognitive as well as affective learning, and values the ability of the participant to transfer learnings to the backhome situation. It differs from group psychotherapy (the form practiced in many adult outpatient clinics) in that lab participants are seen as relatively well functioning individuals, repair and restoration of function are not among its objectives, the leader is less central to the process, and the perspective is upon current group developments and interpersonal transactions.³

³Bernard Lubin and William B. Eddy, "The Laboratory Training Model: Rationale, Method, and Some Thoughts for the Future," in Robert T. Golembiewski and Arthur Blumberg (eds.) *Sensitivity Training and the Laboratory Approach* (Itasca, IL: Peacock, 1973), p. 81.

A question is raised here. Why is the CREDO weekend not more clearly presented as a sensitivity group or growth group process? The answer lies, in part at least, in the claim by CREDO that it is not simply a group process, but rather a religiously motivated, growth oriented, community building process which employs group techniques. The investigation of this writer bears out the accuracy of this answer. However, along with this claim that the weekend will aim at the founding of community, a frank statement that it will involve processes similar to the sensitivity group/growth group approaches could help clarify the initial aims of the weekend program in the minds of at least some of the participants.

A second question is raised. Since CREDO is built in part on the religious retreat model of the Cursillo, why is the weekend not presented more openly as a religious experience? It is true that the major religious portion of the workshop comes on the last morning, and is given in the form of an invitation to listen to the religious theme of the music, and later to consider participating in the celebration of communion. Prior to the Sunday of the workshop, the explicit religiousity of the program remains submerged. Nonetheless, it seems fair to state that, at least implicitly, the goal of the CREDO weekend is not only emotional and interpersonal growth, but spiritual growth as well: growth in the awareness of the love, forgiveness, and grace of God, and the invitation of Christ

to accept and follow Him. The community is meant to be a spiritually oriented group rather than a secular one. In one of his writings, the founder of CREDO has stated:

The only truly therapeutic community must be fundamentally a redemptive community, for if the therapeutic community serves solely to enable a person to accept the values of the society so that he may function with minimum stress, then from a Christian perspective the "therapy" is death. It offers accomodation with the world of the flesh, or sin, with no reference to the sovereignty of God.⁴

Perhaps it would be better to make this religious dimension of CREDO more obvious in the initial presentations of CREDO and in the statement of goals which are given to new participants at the start of the workshop.

This leads to a third question. Is the CREDO weekend subtly manipulative in the process of personal and religious growth it seeks to offer? In spite of the clearly invitational nature of the participation requested of attendees during any given weekend, is it possible that some participants may feel coerced by the emphasis on sharing which occurs in the small and large group sessions, by the emotionality of the music, and by group pressure to follow suit and do what others may expect? The CREDO weekend is truly a journey from the isolation of Thursday evening to the community of Sunday morning. The question must be raised, however, concerning whether or not it may be too much a programmed or pre-planned journey. If so, is there a risk that it may push some individuals beyond the point

⁴Chaplain Donald B. Harris, USN. Unpublished paper, 1970.

they truly wish to go? If that were the case, it would not represent true growth. While the claim for the CREDO weekend is that an approach is used which does not seek in any way to push, but rather to allow each person to choose his/her level of participation, it is apparently assumed that all participants are strong enough to make such clear and independent choices.

This leads to still a fourth question. In the process of selecting participants for the CREDO weekend, would some form of screening be helpful? Is it accurate to assume that the participants really understand the nature of the weekend and the potential intensity of their own involvement, on the basis of pre-workshop presentations and general information? Is it possible that not pre-screening candidates for such an experience could lead to some persons undergoing the weekend who were not emotionally prepared to profitably handle such an intense experience of growth and intimacy?

Programs based on the growth group model work best with persons who are psychologically within a normal emotional state.⁵ Since some persons coming to the initial CREDO weekend experience include persons in treatment for substance abuse, persons in disciplinary status, and persons

⁵Robert T. Golembiewski and Arthur Blumberg (eds.), "What is a T-Group? Descriptions and Reactions," in their *Sensitivity Training and the Laboratory Approach*, pp.10-11.

experiencing emotional stress, would it be wise to have some method of screening, to determine their psychological state? Should CREDO attempt to assist emotionally disturbed persons without some previous knowledge of their emotional condition, especially in a short-term setting such as the weekend workshop, and with no follow-up except the voluntary return of the attendee? Or is such assistance beyond the therapeutic scope of the CREDO program? CREDO appears not to be equipped by program, staff, or intention, to assist psychologically disturbed individuals who may decide to request attendance of a workshop, and who may thereby become involved in the community and its program.

Also, is it possible that not pre-screening candidates for such an experience could lead to some persons undergoing the weekend who were not emotionally prepared to profitably handle such an intense experience of growth and intimacy? Who were, in fact, expecting a much more didactic and intellectual experience such as general discussions or questions and answer sessions? A pre-screening process could help such individuals clearly understand the nature of the weekend prior to committing themselves. Since CREDO draws a number of persons who are interested in the nature of its program more than they are interested in personal growth, such screening seems warranted prior to their attendance of a weekend.

In any program concerned with assisting persons

through interpersonal involvement and the process of group dynamics, the possibility exists for some individuals to experience negative results.⁶ CREDO is no less vulnerable to this possibility than other person-centered programs. This appears to be still another reason for the consideration of some form of preliminary screening of CREDO candidates.

Practical Implications

The CREDO program has achieved measurable success as a pilot program of Navy Chaplain ministry. The Naval establishment might benefit from an enlargement of the program in these areas:

1. CREDO Houses could be established at major installations which host large numbers of lonely and isolated service persons who might benefit from participation in this type of community building effort.
2. A CREDO ministry might be effective with personnel serving aboard ships or on isolated duty stations where incidences of substance abuse, marriage and family problems, interracial unrest, disciplinary problems, and interpersonal difficulties have occurred in the past.

⁶A good discussion of such negative results is found in Irwin D. Yalom and Morton A. Lieberman, "A Study of Encounter Group Casualties," in Golembiewski and Blumberg, pp. 237-269. See the bibliography in this article for further studies in this area.

3. As has been done with the Naval Drug Rehabilitation Center, Miramar, California, CREDO programs could be implemented as an adjunct to Navy drug and alcohol rehabilitation programs at other locations.

4. A CREDO workshop, similar to the one presently functioning, might be devised which would center on Christian growth. Such an effort could be particularly valuable to Chaplains and members of Navy and Marine Corps chapel congregations.

5. Other CREDO -type workshops might prove effective in personal areas such as marriage and family, divorce, bereavement, and personal liberation.

6. A CREDO workshop could be made a regular component of recruit training programs, serving as a potential aid to team building and a sense of unity.

7. A CREDO experience could be incorporated as a part of the curriculum of the Navy Chaplain's School. If conducted early in the program, resultant gains in trust, community, and camaraderie among Chaplain colleagues might be realized. This could have rich results in terms of meaningful personal and professional relationships within the Chaplain Corps.

Suggestions for Further Research

A number of topics for research have emerged from this study. These will be offered in four categories as

follows:

Historical. These historical investigations could be conducted:

1. An ongoing history of CREDO, from 1 January 1976, and following, should be compiled, in order to continue the research accomplished in this dissertation.
2. A condensed history of CREDO should be composed and included in the ongoing official history of the Chaplain Corps, United States Navy.
3. A study is needed to clarify the historical significance of the CREDO program within the overall Human Goals Programs of the Navy, in the period 1970-1975.

Theological. The research conducted for this study concerning the theology of CREDO has indicated that it appears to be more implicit than explicit, and more practical than theoretical. To bring this theology more clearly into focus, further research could be conducted as follows:

1. A more systematic theology of CREDO is needed. This research indicates that much of the theological reflection attempted by CREDO leaders has centered around the subjects of alienation, hope, reconciliation, and future. A much more detailed study, enlarged to include a theological study of other subjects, such as faith, acceptance, trust, love, community, and soteriology is

needed.

2. The theological implications of ministry to substance abusers, especially a study of potential theological points of contact such as estrangement, anxiety, and guilt need to be carefully investigated.

3. A study of the theology of ministry within the CREDO program needs to be accomplished, to clearly investigate its religious dimension.

4. The theology contained within the structuring of the CREDO seventy-two hour workshop needs to be formulated more clearly. A formal presentation of this theology would aid in more clearly identifying the workshop as a theologically undergirded effort. At present, much of the theology of the workshop is only implied.

Pastoral Psychology. Several studies in the area of pastoral psychology seem warranted as a result of this investigation:

1. Since the CREDO program is concerned with assisting persons in the examination of personally held beliefs and values, a study of the values CREDO endorses is needed. While some values such as interpersonal growth in relationships, gains in trust and acceptance, and deepened religious concerns are endorsed in the goals of the program, an explicit study of the etiology and application of such values would be helpful, especially if approached as a function of pastoral care.

2. Since many individuals involved in the life of CREDO are between eighteen and twenty-five years of age, studies of the CREDO approach to young adult ministry is needed, centering on both military and civilian youth, since both service persons and military dependents frequent the program. Such young adult studies could include the issues of generativity, trust, and personal change and growth. A study of the effect of CREDO on young adults, with regard to religious interest and conversion, could prove valuable.

Empirical Studies. Several researchable areas have emerged as a result of the study presented in chapter five, which was conducted with substance abusers undergoing treatment at Miramar Naval Drug Rehabilitation Center:

1. A research design, similar to the one used in this study, consisting of a pretest/posttest/post-posttest procedure, could be devised and implemented for the evaluation of a sample of the general CREDO population. If this were to be attempted, an objective measurement of behavior could be used in addition to such self-report instruments as the Personal Orientation Inventory. Some examples of objective measurements are performance reports, evaluations, and ratings by observers.

2. Future investigators may wish to pursue the puzzling result found from this study, wherein there were low correlations for the experimental (CREDO) group between

their responses to the test before the workshop and their responses at a point in time three weeks after the workshop.

3. Investigators who wished to more thoroughly analyze the data presented in this study might use a procedure which tests for significance of difference between the experimental and control groups at each testing time.

4. Future studies should include other investigations of highly structured programs such as alcohol treatment centers, confinement centers, intensive training programs such as service schools for chaplains, doctors, nurses, etc., and groups composed of chapel congregation members. Such studies could well explore the benefit of the CREDO program in areas other than those presently investigated.

5. A statistical investigation should be devised to measure the effectiveness of the CREDO program with regard to its effect on persons experiencing growth away from negative behavior and toward positive behavior, as indicated by lessened difficulties with authorities, increased creativity evidenced by participation in crafts and activities at CREDO House, and decreased disciplinary offenses. Such an evaluation would be difficult to obtain, but would be useful in the gathering of data by means other than testing.

6. A study is needed which would assess the longer term effects toward growth of those CREDO participants who do indeed become deeply involved in the life of the House,

and whose participation becomes frequent (i.e., several evenings per week spent in some CREDO activity).

7. Careful follow-up measures should be devised to measure the long-term effects of the CREDO weekend on participants at a point in time of from four to six months following a given workshop. Again, some measurement in addition to self-reported data should be utilized.

8. An investigation should be conducted to measure the effectiveness of the follow-up groups held weekly for five sessions after a given workshop. Those persons completing the five follow-ups should be measured for retention of growth gains as contrasted with those workshop participants who do not attend the follow-up sessions.

9. Further research is indicated by this study to investigate the noticeable loss of statistically significant gains experienced within the experimental group during the workshop, once the group returned to the Drug Rehabilitation Center. The changes which did occur, as measured by the POI, were dissipated by post-posttest time. This research could be duplicated to determine changes, if any, resulting from the utilization of a second sample drawn from Drug Rehabilitation Center participants. Further interesting results could be obtained from the conducting of a third study using the POI, but also using methods which could objectively measure change.

10. If a study of the values system of the CREDO

program is undertaken, it could contain an empirical dimension, wherein reported value change of CREDO participants could be statistically compared with those reported value changes of non-participants. Both objective and subjective measurements could be utilized in this study.

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